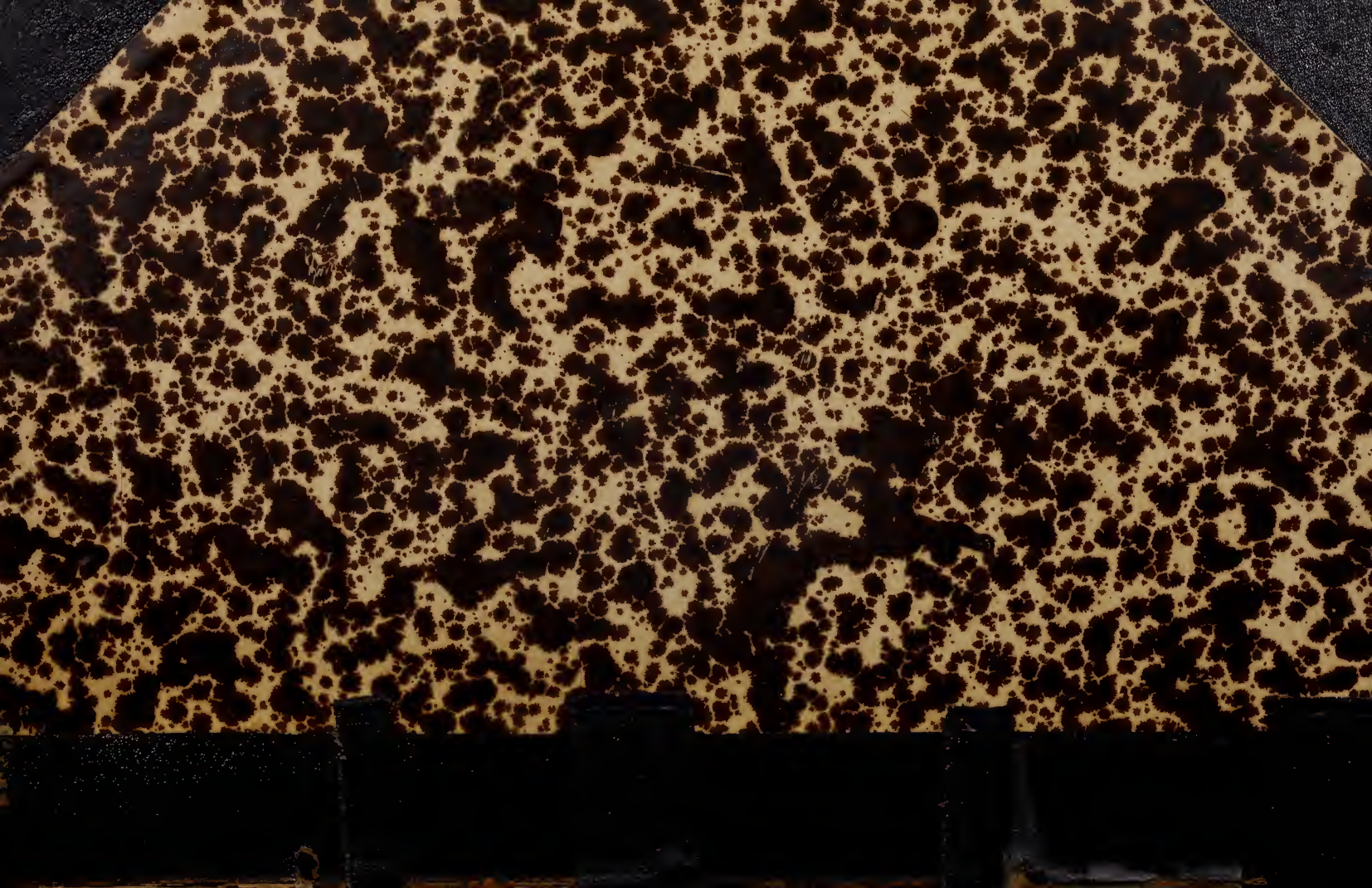
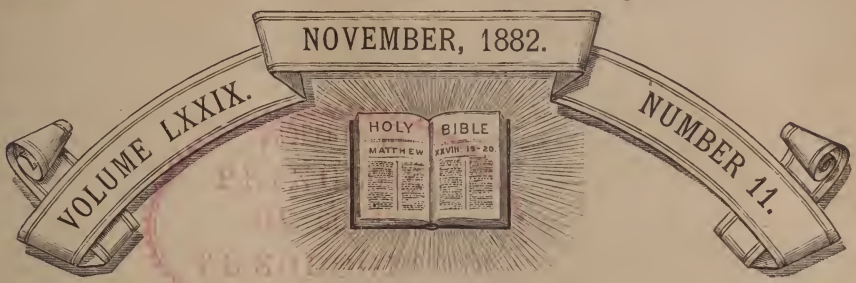


Library of Princeton
Theological Seminary
JUL
Division I
Section 1
No.
RESERVE
STORAGE

Digitized by the Internet Archive
in 2015

https://archive.org/details/missionaryherald7811amer

THE MISSIONARY HERALD



CONTENTS

Editorial Paragraphs 409
Annual Meeting of the Board 413
Annual Report of the Treasurer 424
General Survey of the Work of the American Board, 1882. *By Secretary Clark* . . 426
Changes in the Missionary Force. — Missionary Children. — The Missions. — Conclusion.
General Summary. 1881-82 432
Growth and Need of the Foreign Work. *By Secretary Clark* 433
The Missionary Heritage of the Present Generation. *By Secretary Alden* . . . 448
The Indians in the U. S., and What is Done for Them. *By Secretary Means* 459
Number and Condition of the Indians. — Indian Missions of the American Board, — The Future of the Indian Work.
Reports of the Committees on the Annual Report and on the Papers submitted . . 476
Our Financial Problem 484
The Golden Wedding of Rev. Dr. and Mrs. Elias Riggs. *By Rev. G. W. Wood, D. D.* 485
A Missionary for Fifty Years 487
West Central African Mission 488
From Mr. Walter and Mr. Sanders.
Mission to Spain 489
From Mr. T. L. Gulick and Josefa Herrea.
Mission to Austria 489
From Mr. Clark.
European Turkey Mission 490
From Mr. Baird and Mr. Marsh.
Western Turkey Mission 491
From Mr. Hubbard.
Eastern Turkey Mission 491
From Mr. Chambers and Teacher Kohar.
Maratha Mission 493
From Mrs. Smith.
Madura Mission 493
From Mr. Noyes and Mr. Howland.
Foochow Mission 494
From Dr. Whitney.
North China Mission 495
From Mr. Roberts and Mr. Smith.
Shanse Mission 497
From Mr. Stimson.
Micronesian Mission 498
From Mr. Doane.
Gleanings from Letters 499
From Mr. Wilcox, Mapumulo; Miss Twichell, Broosa; Mr. Sanders, Aintab; Mr. Montgomery, Marash; Miss Ely, Bitlis; Dr. Barnum, Harpoot; and Mr. Howland, Oodoopitty.
Notes from the Wide Field 500
India: Christian Vernacular Education Society; Rev. Mr. Dall; The Santals. — Africa: English Baptists on the Congo. — China: Kwangtung Province.
Notes for the Month 501
Special Topics for Prayer and Thanksgiving. — Departures. — Arrivals at Stations. — Death.
For the Monthly Concert 502
Donations Received in September . . . 502
For Young People 505
Stories from China (*Four Illustrations*).

BOSTON

Published by the American Board of Commissioners for Foreign Missions

CONGREGATIONAL HOUSE, 1 SOMERSET STREET

CAMBRIDGE: PRINTED AT THE RIVERSIDE PRESS

Entered at the Post Office at Boston, Mass., as second-class matter, in accordance with Section 199 of the Postal Laws and Regulations,

American Board of Commissioners for Foreign Missions.

Mission Rooms, Congregational House, Boston, Mass.

Rev. N. G. CLARK, D. D.
Rev. E. K. ALDEN, D. D.
Rev. JOHN O. MEANS, D. D. } Corresponding Secretaries.
LANGDON S. WARD, Treasurer.
Rev. E. E. STRONG, Editor of Missionary Herald.
CHARLES HUTCHINS, Publishing and Purchasing Agent.

Letters for the above mentioned persons should be addressed CONGREGATIONAL HOUSE, *No. 1 Somerset Street, Boston, Mass.*

Communications relating to the pecuniary affairs of the Board should be sent to the Treasurer; subscriptions and remittances for the MISSIONARY HERALD, to the Publishing Agent.

MRS. ELIZA H. WALKER, having care of Missionary children, may be addressed *Auburndale, Mass.*

DISTRICT SECRETARIES.

New York and the Middle States, Connecticut, and Ohio,
Rev. H. C. Haydn, D. D., *No. 39 Bible House, New York City.*
States of the Interior,
Rev. S. J. Humphrey, D. D., *Prairie State Bank Building, 112 West Washington St., Chicago, Ill.*

HONORARY MEMBERS.

The payment of $50 at one time constitutes a minister, and the payment of $100 at one time constitutes any other person an Honorary Member of the Board.

WOMAN'S BOARDS OF MISSIONS.

W. B. M., Boston. MISS ABBIE B. CHILD, *Secretary.* MRS. BENJ. E. BATES, *Treasurer.* MISS EMMA CARRUTH, *Assistant Treasurer.*

W. B. M. of the Interior. MISS M. E. GREENE, 75 Madison St., Chicago, *Rec. Secretary.* MRS. J. B. LEAKE, 75 Madison St., Chicago, *Treasurer.*

W. B. M. for the Pacific. MRS. H. E. JEWETT, *Secretary*, Oakland, Cal. MRS. R. E. COLE, *Treasurer*, Oakland, Cal.

All communications to officers of the Woman's Board, Boston, should be sent to **No. 1 Congregational House, Boston.**

Checks and drafts should be made payable to Miss Emma Carruth, Assistant Treasurer.

Letters relating to "LIFE AND LIGHT" should be addressed ***Secretary "Life and Light."***

LEGACIES.

In making devises and legacies, the entire corporate name of the particular Board which the testator has in mind should be used, as follows: —

"The American Board of Commissioners for Foreign Missions, incorporated in Massachusetts in 1812."

"The Woman's Board of Missions, incorporated in Massachusetts in 1869."

"The Woman's Board of Missions of the Interior, incorporated in Illinois in 1873."

PUBLICATIONS.

The MISSIONARY HERALD, published monthly, at $1.10 per year.

SUBSCRIPTION ENVELOPES, for collections for A. B. C. F. M., 15 cents per hundred.

Pamphlet Sketches of the several missions of the Board, 35 cents for the set.

Leaflets for free distribution may be obtained at the Mission Rooms.

The MISSION DAYSPRING, for children, published monthly by the American Board and the Woman's Board of Missions, at $3.00 for 25 copies; single copies 20 cents.

THE

MISSIONARY HERALD.

VOL. LXXVIII. — NOVEMBER, 1882. — No. XI.

THE Annual Meeting of the Board held at Portland, Me., October 3–6, has probably never been exceeded in the numbers in attendance, or in the sustained interest of those who were present. The arrangements for the meetings were faultless, and the generous hospitality of the people of Portland was limited by no denominational lines. The spacious City Hall, with its numerous anterooms, the use of which was freely given by the city, proved a most convenient place for such crowds as were in attendance. But no building could hold the vast numbers who desired to hear, and one or two overflow meetings were held each afternoon and evening. At these overflow meetings, reports of which are not given in the minutes on another page, addresses were made by Rev. Messrs. Park of Bombay, Schauffler of Austria, Clark of Bulgaria, Atkinson and Davis of Japan, Pixley, of South Africa, Blodget, of China; also by Rev. Dr. Hamlin, who gave a review of the fifty years since he entered upon missionary service in the Turkish Empire, and by Rev. Drs. Fiske, Haydn, Magoun, Behrends, Vose, Chamberlain, Rev. A. H. Heath, Rev. C. D. Barrows, and others. While Dr. Goodwin was preaching on Tuesday evening to between three and four thousand people in City Hall, Dr. Webb, of Boston, preached to a crowded congregation in the Second Parish Church. The Woman's Board held its meeting on Thursday morning, but the ample High Street Church could not hold all who came, and an overflow meeting was held in the Free Street Baptist Church. Among the many excellent features of the meeting should be mentioned the special half-hour service of prayer introduced in the midst of each morning session. During all the exercises the Spirit of God was evidently moving upon the hearts of those present, prompting to earnest prayer and a higher consecration.

INTELLIGENCE has been received from Bailunda dated July 25. The newcomers, Mr. Fay, Mr. and Mrs. Stover, and Miss Mawhir, under charge of Mr. Sanders, who came to meet them, left Catumbella June 25, and reached Bailunda July 6; no previous journey inland has been made in less than twenty days. "The dry season," Mr. Sanders says, "has brought back health and strength to Dr. and Mrs. Nichols. The whole mission is in good health." Dr. Nichols says the same. June 26 he wrote also, "There has been a notable comet hanging in the sky near Venus for weeks, but the natives, so far from feeling any superstitious dread, seem utterly indifferent to it." There is a light hanging in the sky over Bailunda, which is not that of a comet.

Double the Contributions. — This seems to be given us as the motto for the year. Shall we not make it so? It was by no plan of man that during a morning prayer meeting at Portland a score of men offered to double their gifts, and there immediately stood on their feet more than one thousand men and women as a pledge that they would do the same. The whole assembly seemed to be under special guidance, not of man but of the Holy Spirit. Since the meeting at Portland many responses have come from pastors and others indicating a purpose to respond to the suggestion. Shall not the word be taken up all over the land, "Double the contributions?" There is need of this enlargement. There is ability to make it. Is God about to bless his people with a double portion of his Spirit which shall prompt to the endeavor?

There are doubtless many warm friends of missions who cannot double their gifts. After the multitude at Portland had risen in token that they would double their offerings the coming year, an elderly man in the audience arose, saying that he was deeply sorry not to stand with the rest. But it was impossible. He could not double his gifts. But he said that he had given one son to home missions, and another son to foreign missions, and now he was only able *to double his prayers*. If those whose means will not permit them to give more money will but double their prayers, they will contribute most effectually to the advancement of the work.

It is a singular coincidence that there should come to us for use in this number of the *Herald* accounts of two "golden celebrations" in two missionary families on opposite sides of the globe. "Godliness prolongeth days." Missionary service, though arduous as in the case of Dr. Riggs and Mr. Lyons, does not necessarily shorten life. The Christian greetings of a host of friends, whose names these faithful and beloved missionaries do not know, will go out toward them as they now recall their long years of service in the Master's vineyard.

On the 7th of October letters were received from Messrs. Rand and Houston, and Miss Fletcher, on board the *Morning Star*, at Butaritari, Gilbert Islands, July 28. The voyage from Honolulu had been very prosperous; all had been in reasonably good health. The mission stations in the Gilbert group were giving good reports this year.

Money Enough. — Within the last six months the deposits in the savings banks of New York city have increased eight million dollars. This gain in a single city is but a sign of the growing wealth of the country. What will be done with all this wealth? What if a tithe of the surplus over which the land is rejoicing this year, were put into the Lord's treasury? There is money enough in the hands of those who bear Christ's name to double and quadruple their gifts for his kingdom.

A beautiful map of Turkey has been added to the series which the Board is now issuing, and will be ready for sale before the 1st of November. It is larger than the others of the series, being eight feet six inches by four feet six inches. The price will be, on fine map paper, $1.25; on cloth, $2.00.

THE sudden collapse of the rebellion in Egypt, makes clear to all men what was well known before by those who understood the case, that Arabi Pasha was an adventurer, and not a popular and trusted leader of an oppressed people. An ambitious and selfish man, he sought to inflame the worst passions of the Egyptians, hoping by appeals to their religious fanaticism to accomplish the overthrow of the government which tolerated modern ideas, and so bring in a reaction in favor of Islam. The swift and ignominious defeat of his scheme is in the interests of law and order not only in Egypt, but throughout the East, from the Bosphorus to Cape Comorin. One of the immediate good results of the overthrow of the rebellion will be the opportunity for the speedy return of the missionaries of the United Presbyterian Church, some of whom will have resumed their work at Cairo and elsewhere before this paragraph is read. And notwithstanding many changes, they will find, we believe, a better field for labor than they had before. The Lord's plowshare seldom goes through a land without preparing it for the sowing of the good seed.

ONE INCIDENT. — Among the many touching letters received since the Annual Meeting, showing how the idea of doubling the contributions has been taken hold of, is the following, from a New England pastor: "Yesterday morning I preached to my people about the meeting at Portland. I told them of the work and needs of the Board, and urged them to double their contributions. After Sunday-school at noon, my oldest daughter, not quite thirteen, came straight to my study and handed me this dollar bill, saying, 'Will this help?' and burst into tears. I knew what she meant, and what less could I do than to weep too, as I clasped the dear child to my heart. 'I have been saving it up ever so long,' said she, 'towards buying a girl's velocipede, but I would rather it would go to the Board. *It may help out for somebody who can't double.*' 'That gift,' said mamma, 'is like the widow's two mites.' 'No, it is not,' was the answer, 'for she gave all she had, and I have got forty-five cents left. 'After thinking a little, with her head on my shoulder, she added, 'Besides, papa, I don't know but what I would like to go as a missionary myself some time.' This work must go on, and it will."

WE regret that our crowded pages will not permit us to give in this number the conclusion of the article begun in the last *Herald* on the Sacred Places of India, as described by a Brahman. It will be given next month.

THE large and able committee to which was referred the Report of the Prudential Committee on the Western Turkey Mission, of which Rev. Dr. Cyrus Hamlin was chairman, gave emphatic commendation to the "Memorandum" sent last year to the Turkish missions. This Memorandum embodies the principles on which the Prudential Committee is endeavoring to prosecute the work of the Board in the Turkish Empire. The political and financial condition of Turkey has rendered impossible the immediate application of these principles in all places, but the positions taken are believed to be correct, and the best results are anticipated in the future, as the native churches shall more and more assume the burden and the responsibility of the work. The Memorandum will be printed in the forthcoming Annual Report.

Among the many pleasing indications of an increasing cordiality between Protestant Christians of Western Turkey and the missionaries, may be mentioned the hearty address presented by the native brethren at Constantinople to Rev. Mr. Hitchcock on the occasion of his return to this country. The cordial words were accompanied by a beautiful present, the richest of its kind to be found in the bazars of the city. Differences which have existed in that region seem to be happily passing away, and there is every reason to hope that the hearty coöperation of the native churches and the mission will result in the speedy advance of evangelical truth.

One of our generous donors, sending twelve dollars in addition to the regular contribution of the year, adds these words: "It will please me if this extra twelve dollars be appropriated to the purchase of postage stamps, that I may have some share in your correspondence the world around. If I cannot bring your letters to a head, I can bring a head to some of your letters."

The letter from Mr. Clark, of Prague, on another page, reveals a reactionary movement on the part of certain Austrian officials, by which the liberty of public worship, which has been enjoyed by our brethren for two years, has been withdrawn. This certainly is not what was hoped for. It is a backward step which we had supposed no civilized government would take at this age of the world. We do not believe that the Emperor of Austria is in sympathy with this movement, bnt ultramontane influences are for the time being dominant at Vienna. On this account it is all the more important that our mission in Austria be maintained, so that a clear and persistent stand may be made for religious liberty. The London newspaper press has recently given publicity to accounts of religious oppression occurring in Bohemia and Austrian Tyrol, and it is not believed that any nation will long endure the reproach which such intolerance would justly bring upon it.

Annual Donations after Death. One of the generous contributors to the several departments of the missionary work at home and abroad, who has recently deceased, left behind him provisions committed to his family and executors by which his regular annual contributions to each of the causes which he had delighted to sustain during his life, should continue after death for all time to come. The method he adopted was a wise one, and may be safely followed by others. He requested that a sufficient sum should be paid to each of the benevolent societies which he selected as the channels of his charity, to be set apart as a permanent fund, so that at five per cent. interest it would provide for his annual contribution. By this method his donation will go on from year to year as though he were personally living upon the earth, to one society of $250, to another of $500, to another of $1,000, and to another of $1,250. Why should not many others do the same? Will not the joy of the fellowship of the heavenly world be heightened by this continuous service still kept up from year to year here on earth? Who can doubt it?

ANNUAL MEETING OF THE BOARD.

THE American Board of Commissioners for Foreign Missions commenced its Seventy-third Annual Meeting in the City Hall, Portland, Maine, October 3, 1882, at three o'clock in the afternoon. The following Corporate and Honorary Members were reported as present: —

CORPORATE MEMBERS.

Maine.

John C. Holbrook, D. D., Portland.
William W. Thomas, Esq., Portland.
John J. Carruthers, D. D., Portland.
Joseph S. Wheelwright, Esq., Bangor.
Hon. Joseph Titcomb, Kennebunk.
Hon. James W. Bradbury, Augusta.

New Hampshire.

Samuel C. Bartlett, D. D., LL. D., Hanover.
Hon. John W. Noyes, Chester.
Alonzo H. Quint, D. D., Dover.
Josiah G. Davis, D. D., Amherst.
Rev. Franklin D. Ayer, Concord.

Vermont.

Hon. John B. Page, Rutland.
Charles F. Thompson, Esq., Brattleborough.
George B. Safford, D. D., Burlington.
Hon. Frederick Billings, Woodstock.
James Gibson Johnson, D. D., Rutland.
Rev. H. Fairbanks, PH. D., St. Johnsbury.
Calvin B. Hulbert, D. D., Lyndonville.
Hon. Horace Fairbanks, St. Johnsbury.
Cyrus Hamlin, D. D., LL. D., Middlebury.

Massachusetts.

Mark Hopkins, D. D., LL. D., Williamstown.
Augustus C. Thompson, D. D., Boston.
John W. Chickering, D. D., Wakefield.
James M. Gordon, Esq., Auburndale.
Hon. Alpheus Hardy, Boston.
Hon. William Hyde, Ware.
Edwards A. Park, D. D., Andover.
N. G. Clark, D. D., Boston.
Langdon S. Ward, Esq., Boston.
John O. Means, D. D., Boston.
Daniel T. Fiske, D. D., Newburyport.
Samuel M. Lane, Esq., Southbridge.
Joshua W. Wellman, D. D., Malden.
Ezra Farnsworth, Esq., Boston.
Edmund K. Alden, D. D., Boston.
Joseph S. Ropes, Esq., West Roxbury.
J. Russell Bradford, Esq., Cambridge.
William E. Merriman, D. D., Somerville.
Eleazar Porter, Esq., Hadley.
Samuel G. Buckingham, D. D., Springfield.
Edwin B. Webb, D. D., Boston.
Hon. Charles T. Russell, Cambridge.
Hon. William B. Washburn, LL. D., Greenfield.
Joseph C. Tyler, Esq., Boston.
James S. Hoyt, D. D., Cambridge.
Rev. Edward S. Atwood, Salem.
A. E. P. Perkins, D. D., Ware.
Richard H. Stearns, Esq., Boston.
Philip L. Moen, Esq., Worcester,
Rev. John W. Harding, Longmeadow.
Hon. Arthur W. Tufts, Boston Highlands.
A. Lyman Williston, Esq., Florence.
Charles C. Burr, Esq., Auburndale.
Elbridge Torrey, Esq., Boston.
Rev. E. N. Packard, Dorchester.
Rev. Henry A. Stimson, Worcester.
Sewall G. Mack, Esq., Lowell.
Hon. Thomas J. Borden, Fall River.
David Whitcomb, Esq., Worcester.
Rev. Elnathan E. Strong, Auburndale.
Henry M. Dexter, D. D., New Bedford.
Albert H. Plumb, D. D., Boston Highlands.

Rhode Island.

Amos D. Lockwood, Esq., Providence.
Hon. Amos C. Barstow, Providence.
Rowland Hazard, Esq., Peacedale.
Thomas Laurie, D. D., Providence.
James G. Vose, D. D., Providence.

Connecticut.

Hon. Samuel Miller, New Haven.
John N. Stickney, Esq., Rockville.
Rev. Samuel G. Willard, Colchester.
Hon. Benjamin Douglas, Middletown.
Rev. Charles Ray Palmer, Bridgeport.
John E. Todd, D. D., New Haven.
William Thompson, D. D., Hartford.
Roland Mather, Esq., Hartford.
Rev. Burdett Hart, New Haven.
L. T. Chamberlain, D. D., Norwich.
Rev. Joseph W. Backus, Rockville.
Jonathan N. Harris, Esq., New London.
William M. Barbour, D. D., New Haven.
William W. Scudder, D. D., Glastonbury.
Lewis A. Hyde, Esq., Norwich.

New York.

John Forsyth, D. D., West Point.
Hon. William E. Dodge, New York City.
Richard S. Storrs, D. D., LL. D., Brooklyn.

Zebulon S. Ely, Esq., New York City.
Henry M. Storrs, D. D., New York City.
Richard P. Buck, Esq., Brooklyn.
Hiram C. Haydn, D. D., New York City.

Pennsylvania

George L. Weed, Esq., Philadelphia.

District of Columbia.

Eliphalet Whittlesey, D. D., Washington.

Ohio.

Samuel Wolcott, D. D., Cleveland.
Seth H. Sheldon, Esq., Cleveland.

Illinois.

Edward P. Goodwin, D. D., Chicago.
Simon J. Humphrey, D. D., Chicago.
Hon. William I. Phelps, Elmwood.
Charles H. Case, Esq., Chicago.

Michigan.

Jesse W. Hough, D. D., Jackson.
Philo Parsons, Esq., Detroit

Iowa.

Alden B. Robbins, D. D., Muscatine.
George F. Magoun, D. D., Grinnell

Missouri.

Truman M. Post, D. D., St. Louis.

MALE HONORARY MEMBERS.

Maine.

Rev. W. S. Thompson, Acton.
Rev. George Michael, Alfred.
Rev. Charles Dame, Andover.
Rev. J. E. Adams, Bangor.
Prof. F. B. Denio, Bangor.
E. F. Duren, Bangor.
J. L. Evans, Bangor.
J. H. Jarvis, Bangor.
W. C. Jones, Bangor.
L. L. Paine, D. D., Bangor.
J. S. Sewall, D. D., Bangor.
Rev. W. R. Richards, Bath.
Rev. D. Garland, Bethel.
Rev. N. Lincoln, Bridgton (North).
Rev. E. S. Jordan, Brownville.
Rev. C. L. Nichols, Brownville.
Asher Ellis, M. D., Brunswick.
Rev. W. P. Fisher, Brunswick.
C. H. Smith, Brunswick.
Rev. A. E. Ives, Castine.
Rev. Hiram Houston, Deer Isle.
Rev. Charles Whittier, Dennysville.
Sewall Tenney, D. D., Ellsworth.
J. P. Thwing, Farmington.
Rev. P. B. Thayer, Garland.
F. D. Kelsey, New Gloucester.
Rev. H. S. Huntington, Gorham.
Rev. C. A. White, Hallowell.
C. M. Dorman, Harrison.
Rev. B. P. Snow, Houlton.
Rev. C. H. Gates, Kennebunkport.
R. C. Stanley, Lewiston.
Rev. Lewis Goodrich, Lovell.
Rev. G. F. Tewksbury, Lyman.
Rev. A. N. Jones, Mt. Desert.
Rev. Alexander Wiswall, Norway.
Rev. G. W. Stearns, Patten.
C. A. Brown, Portland.
Daniel Choate, Portland.
Rev. F. E. Clark, Portland.
Rev. C. A. Dickinson, Portland.
Rev. W. H. Fenn, Portland.
Edward Gould, Portland.
C. S. D. Griffin, Jr., Portland.
S. W. Larrabee, Portland.
Brown Thurston, Portland.
F. J. Ward, Portland.
I. P. Warren, D. D., Portland.
Rev. J. G. Wilson, Portland.
Rev. George Lewis, South Berwick.
Rev. Horatio Ilsley, South Freeport.
Rev. E. C. Ingalls, South Paris.
Rev. William S. Sewall, St. Albans.
Rev. C. H. Pope, Thomaston.
Rev. E. C. Crane, Waldoborough.
Rev. J. S. Richards, Waterford.
Rev. H. T. Arnold, Wells.
Rev. A. Morton, Wells.
Rev. Luther Wiswall, Windham.
Rev. H. S. Loring, Winthrop.
Rev. W. F. Obear, Winthrop.
Rev. S. W. Adriance, Woodford's Corner.
Rev. J. B. Wheelwright, Woodford's Corner.
Barnabas Freeman, Yarmouth.
Rev. Amasa Loring, Yarmouth.
A. W. Jones, Yarmouth.
Joseph Torrey, D. D., Yarmouth.

New Hampshire.

Rev. J. O. Barrows, Atkinson.
Rev. Jesse Page, Atkinson.
Rev. Quincy Blakely, Campton.
Edmund Hill, Candia.
Rev. Charles Tenney, Chester.
William Tenney, Chester.
Moses R. Emerson, Concord.
Allen Folger, Concord.
George W. Barker, Derry.
Rev. D. W. Richardson, Derry.
G. B. Spaulding, D. D., Dover.
Rev. J. H. Stearns, Epping.
Rev. I. T. Otis, Exeter.

Rev. G. E. Street, Exeter.
Abraham A. Towle, Exeter.
Rev. A. W. Fiske, Fisherville.
Rev. John Colby, Fitzwilliam.
Rev. S. L. Gerould, Goffstown.
Rev. T. C. Jerome, Gorham.
Edward Robie, D. D., Greenland.
M. C. Dodge, Greenville.
Rev. G. F. Merriam, Greenville.
S. G. Brown, D. D., Hanover.
Gyles Merrill, Haverhill.
Rev. J. B. Cook, Hebron.
Rev. W. D. Love, Jr., Keene.
Rev. Philip Titcomb, Kensington.
Rev. J. M. Dutton, Lebanon.
Rev. E. G. Selden, Manchester.
Rev. G. I. Bard, Meredith Village.
T. W. Gillis, Milford.
Rev. C. C. Carpenter, Mt. Vernon.
Rev. Frederick Alvord, Nashua.
W. D. Locke, New Ipswich.
Rev. I. C. White, New Market.
Rev. E. E. P. Abbott, Newport.
Rev. T. V. Haines, North Hampton.
Rev. H. C. Fay, Northwood Center.
Rev. C. C. Sampson, Pembroke.
Rev. George Dustan, Peterborough.
J. S. Rand, Portsmouth.
Rev. G. A. Perkins, Salem.
Rev. Joseph Boardman, Seabrook.
Rev. A. B. Peabody, Stratham.
Rev. Charles Scott, Thornton's Ferry.
Rev. A. E. Tracy, Wilton.
Rev. Sumner Clark, Wolfborough.
Rev. George W. Christie, Wolfborough.

Vermont.

Rev. Lawrence Phelps, Barton.
Rev. J. A. Bates, Barton Landing.
S. D. Towne, Bennington.
L. O. Brastow, D. D., Burlington.
Rev. C. W. Thompson, Danville.
Rev. John Fraser, Derby (West).
J. R. Delano, Hardwick (East).
Rev. Austin Hazen, Jericho Center.
C. B. Anderson, M. D., Johnson.
Rev. N. Richardson, Marlborough.
John Dutton, Norwich.
Rev. N. F. Carter, Quechee.
Rev. S. W. Dike, Royalton.
J. M. Haven, Rutland.
Rev. William Sewall, Saxton's River.
Rev. W. N. Bacon, Shoreham.
Rev. T. M. Boss, Springfield.
Franklin Fairbanks, St. Johnsbury.
L. D. Hazen, St. Johnsbury.
Theron M. Howard, St. Johnsbury.
Rev. H. W. Jones, St. Johnsbury.
Rev. Henry Cummings, Strafford.
Rev. Harry Brickett, Thetford.
Rev. G. P. Byington, Westford.
Alfred Stevens, D. D., Westminster (West).

Massachusetts.

Rev. R. W. Haskins, Abington.
Rev. F. P. Wood, Acton.
Rev. Calvin White, Amherst.
Rev. Austin H. Burr, Andover.
Rev. E. Y. Hincks, Andover.
Rev. E. S. Steele, Andover.
W. S. Frost, Arlington.
Rev. J. Wadhams, Ashfield.
Rev. Calvin Cutler, Auburndale.
Rev. Henry A. Hazen, Auburndale.
E. L. Pickard, Auburndale.
Rev. W. H. Davis, Beverly.
Rev. E. W. Harrington, Beverly (North).
Rev. G. M. Boynton, Boston (Jamaica Plain).
Rev. M. Burnham, Boston (Highlands).
Dorus Clark, D. D., Boston.
R. L. Day, Boston.
J. T. Duryea, D. D., Boston.
Rev. S. H. Hayes, Boston.
S. E. Herrick, D. D., Boston.
H. A. Hill, Boston.
Jason B. Loomis, Boston.
S. B. Pratt, Boston.
James P. Rice, Boston.
E. A. Studley, Boston.
Rev. D. W. Waldron, Boston.
S. C. Wilkins, Boston.
Frank Wood, Boston.
Rev. W. B. Wright, Boston.
H. H. Brigham, Boylston.
Rev. F. J. Fairbanks, Boylston (West).
Rev. William P. Alcott, Boxford.
Rev. C. E. Park, Boxford (West).
Rev. J. D. Kingsbury, Bradford.
Rev. Thomas A. Emerson, Braintree.
George C. Cary, Brockton.
Alpheus Gurney, Brockton.
E. H. Packard, Brockton.
Rev. C. P. Blanchard, Brookfield.
H. E. Abbott, Brookline.
M. T. Adams, Byfield.
Rev. George L. Gleason, Byfield (South).
Z. W. Bliss, Cambridge.
Rev. Asa Bullard, Cambridge.
Rev. Prescott Fay, Cambridge.
Rev. G. R. Leavitt, Cambridge (Port).
Rev. C. F. Thwing, Cambridge.
Albert Keith, Campello.
Rev. C. C. Torrey, Chelmsford.
I. P. Langworthy, D. D., Chelsea.
John P. Lovett, Chelsea.
Calvin Guild, Dedham.
Rev. C. M. Southgate, Dedham.
Rev. F. R. Abbe, Dorchester.

Rev. J. W. Ballantine, Dorchester.
Benjamin C. Hardwick, Dorchester.
Rev. Samuel Bowker, Dracut.
E. M. Ferry, Easthampton.
L. D. Lyman, Easthampton.
Rev. E. C. Ewing, Enfield.
Rev. W. K. Vaill, Enfield.
Rev. E. A. Buck, Fall River.
Rev. H. K. Craig, Falmouth.
Rev. S. L. Blake, Fitchburg.
Rev. G. R. W. Scott, Fitchburg.
Rev. John Wood, Fitchburg.
Rev. L. R. Eastman, Jr., Framingham.
Rev. W. R. Eastman, Framingham (South).
Rev. G. E. Lovejoy, Franklin.
Rev. Levi Rodgers, Georgetown.
Rev. F. G. Clark, Gloucester.
Rev. A. C. Childs, Gloucester (West).
Rev. J. H. Windsor, Grafton.
Rev. E. Blakeslee, Greenfield.
Rev. W. Newell, Greenfield.
Rev. E. P. Blodgett, Greenwich.
Rev. A. C. Swain, Groveland.
Rev. J. S. Gay, Hanson.
Rev. G. B. Richardson, Hardwick.
Rev. H. E. Barnes, Haverhill.
John Crowell, M. D., Haverhill.
Rev. J. N. Lowell, Haverhill.
Rev. J. F. Norton, Hubbardston.
Rev. P. B. Davis, Hyde Park.
Rev. E. B. Palmer, Ipswich.
Rev. Clark Carter, Lawrence.
Rev. Joshua Coit, Lawrence.
G. A. Fuller, Lawrence.
Rev. L. S. Rowland, Lee.
Rev. G. H. DeBevoise, Leominster.
Rev. J. P. Watson, Leverett.
Rev. E. G. Porter, Lexington.
Rev. Walter Barton, Lynn.
Rev. James L. Hill, Lynn.
Rev. H. L. Brickett, Lynnfield.
E. A. Lawrence, D. D., Marblehead.
Rev. J. H. Williams, Marblehead.
Rev. Edwin Smith, Maynard.
D. W. Wilcox, Medford.
Rev. A. G. Bale, Melrose.
J. B. Kelley, Merrimac.
A. K. Teele, D. D., Milton.
George Vose, Milton.
Rev. E. H. Byington, Monson.
Rev. R. W. Emerson, Monson.
Rev. E. W. Allen, Middleborough (North).
T. R. Dennison, New Bedford.
Rev. L. S. Hobart, New Bedford.
N. G. Currier, Newburyport.
Rev. J. H. Ross, Newburyport.
S. J. Spaulding, D. D., Newburyport.
Rev. W. H. Woodwell, Newburyport.
G. P. Davis, Newton Center.
R. V. C. Emerson, Newton.
W. C. Strong, Newton (Highlands).
Rev. H. J. Patrick, Newton (West).
Rev. Isaac Clark, Northampton.
Rev. S. P. Wilder, North Brookfield.
Rev. J. P. Lane, Norton.
H. H. Proctor, Peabody.
Richard Smith, Peabody.
Rev. W. G. Sperry, Peabody.
Rev. T. S. Robie, Plymouth (South).
Rev. Augustus Alvord, Prescott.
Franklin Hardwick, Quincy.
Rev. F. S. Adams, Reading.
Rev. G. H. Tilton, Rehoboth.
John Pike, D. D., Rowley.
Daniel Choate, Salem.
B. A. Grey, Salem.
Rev. W. F. Slocum, Salisbury.
Rev. B. M. Frink, South Abington.
E. Henthorn, Somerville.
Rev. C. B. Sumner, Somerville.
Rev. Joseph Danielson, Southbridge.
E. C. Miller, South Hadley.
Rev. W. S. Hawkes, South Hadley Falls.
Rev. Richard Knight, Southwick.
Rev. J. F. Morgan, Springfield.
Rev. F. B. Perkins, Stockbridge.
Rev. G. A. Oviatt, Sudbury.
J. R. Smith, Sunderland.
Rev. D. N. Beach, Wakefield.
William L. Brakenridge, Ware.
Otis Lane, Ware.
Milton Lewis, Ware.
Rev. J. H. Childs, Wenham.
Rev. E. W. Clark, Westborough.
Rev. David Shurtleff, Westfield.
C. G. Coker, West Newbury.
Rev. C. D. Herbert, West Newbury.
Rev. J. M. Lord, Weymouth.
Rev. Calvin Terry, Weymouth (North).
Rev. W. H. Bolster, Weymouth (South).
Rev. G. F. Stanton, Weymouth (South).
Rev. J. R. Thurston, Whitinsville.
Rev. Davis Foster, Winchendon.
Rev. J. C. Humphrey, Winchendon.
Orlando Mason, Winchendon.
Rev. H. T. Cheever, Worcester.
D. O. Mears, D. D., Worcester.
Rev. W. T. Sleeper, Worcester.

Rhode Island.

Rev. Marcus Ames, Providence.
A. J. F. Behrends, D. D., Providence.
J. G. Parkhurst, Providence.
Jeremiah Taylor, D. D., Providence.
Rev. M. Van Horne, Newport.

Connecticut.

Rev. E. S. Beard, Brooklyn.

Rev. F. D. Avery, Columbia.
Rev. M. S. Dudley, Cromwell.
Rev. J. W. Hubbell, Danbury.
Rev. J. S. Ives, East Hampton.
Rev. T. K. Fessenden, Farmington.
Rev. E. A. Smith, Farmington.
Rev. N. G. Bonney, Hanover.
Rev. G. E. Sanborne, Hartford.
J. M. Talcott, Hartford.
G. M. Welch, Hartford.
Rev. Daniel Denison, Middle Haddam.
Rev. A. W. Hazen, Middletown.
Rev. C. J. Hill, Middletown.
D. N. Camp, New Britain.
E. H. Richardson, D. D., New Britain.
Rev. S. H. Dana, New Haven.
O. H. White, D. D., New Haven.
Rev. Henry Upson, New Preston.
Rev. J. F. Gleason, Norfolk.
L. W. Bacon, D. D., Norwich.
Rev. F. E. Fellows, Norwich.
Rev. C. T. Weitzel, Norwich.
Rev. L. F. Berry, Plantsville.
L. P. Buell, Plainville.
Rev. D. E. Jones, Roxbury.
G. R. Hyde, Yantic.

New York.

Julius Davenport, Brooklyn.
Rev. Lewis Francis, Brooklyn.
J. A. Lansing, D. D., Brooklyn.
J. L. Partridge, Brooklyn.
Rev. E. P. Thwing, Brooklyn.
H. L. Hubbell, D. D., Jamestown.
E. L. Champlin, New York City.
E. W. Gilman, D. D., New York City.
Rev. W. W. Rand, New York City.
Rev. Horace Eaton, Palmyra.
S. M. Minasian, Tarrytown.

Ohio.

Rev. Josiah Strong, Hudson.
Rev. Frank Russell, Mansfield.
Rev. S. H. Lee, Oberlin.
Rev. L. F. Bickford, Rootstown.

Illinois.

D. W. Fairbanks, Jacksonville.

Iowa.

Rev. D. Lane, Oskaloosa.
W. M. Brooks, D. D., Tabor.

Dakota.

Rev. Albert Bryant, Lead City.

Canada.

Rev. J. G. Sanderson, Danville.
Archibald Duff, D. D., Sherbrooke.
H. M. Parsons, D. D., Toronto.

South America.

Harry Montague.

MISSIONARIES PRESENT.

Mrs. C. R. Allen, Eastern Turkey.
Rev. and Mrs. J. L. Atkinson, Japan.
Rev. and Mrs. H. M. Bissell, Western Mexico.
Rev. Dr. and Mrs. Henry Blodget, North China.
Miss Thirza L. Burr, Japan.
Rev. and Mrs. J. F. Clarke, European Turkey.
Rev. Dr. J. D. Davis, Japan.
Rev. J. D. Eaton, Northern Mexico.
Miss Mary E. Gouldy, Japan.
Rev. M. H. Hitchcock, Western Turkey.
Rev. and Mrs. C. W. Park, Bombay.
Rev. and Mrs. S. C. Pixley, South Africa.
Rev. H. A. Schauffler, Austria.
Miss Ellen M. Stone, European Turkey.

The President, Rev. Dr. Mark Hopkins, called the meeting to order. A telegram was read from the Recording Secretary, Rev. H. A. Stimson, announcing that he was detained by illness in his family, and could not be present at the meeting. Choice was made by ballot of Rev. John O. Means, to act as Recording Secretary, *pro tempore*. Rev. G. R. W. Scott, of Massachusetts, was chosen Assistant Recording Secretary.

The Board united in singing and in prayer, in which Rev. Dr. A. B. Robbins, of Iowa, led.

The material portions of the Minutes of the last Annual Meeting were read.

The President appointed the following committees : —

Committee of Arrangements. Rev. C. A. Dickinson, Rev. Drs. J. G. Johnson, S. J. Humphrey, I. P. Warren, and Jos. Titcomb, Esq.

Committee on Nominations. Rev. F. D. Ayer, E. F. Duren, Esq., Rev. E. E. Strong, Lewis A. Hyde, Esq., and Rev. J. W. Harding.

Business Committee. Rev. Dr. A. B. Robbins, David Whitcomb, Esq., Rev. Dr. J. W. Wellman, Hon. John B. Page, and Rev. Dr. H. C. Haydn.

Secretary Alden read an abstract of the Prudential Committee's Report on the Home Department.

Rev. Dr. J. G. Vose, of Rhode Island, led in special prayer.

The Treasurer, L. S. Ward, Esq., presented his report, with the certificates of the Auditors.

Secretary Clark read the Annual Survey of the Missions. The meeting joined in singing, "The Morning Light is Breaking."

Secretary Means read a special report on *The Indians in the United States, and what is done for them.*

The Nominating Committee reported the names of gentlemen for several committees, and they were chosen, as follows: —

Committee on the Home Department. Rev. Dr. A. J. F. Behrends, Hon. Wm. E. Dodge, Rev. Dr. A. H. Plumb, Rev. J. W. Cooper, Rev. John R. Thurston, Roland Mather, Esq., and Hon. Wm. Hyde.

Committee on the Paper read by Secretary Means. Pres. S. C. Bartlett, D. D., Pres. A. L. Chapin, D. D., Gen. E. Whittlesey, Hon. A. C. Barstow, Rev. Dr. Daniel March, Charles H. Case, Esq., and J. N. Stickney, Esq.

Committee on Treasurer's Report. Col. Franklin Fairbanks, Philip Moen, Esq., George R. Hyde, Esq., William E. Gould, Esq., Sewall G. Mack, Esq., H. J. Libbey, Esq., and R. P. Buck, Esq.

Announcements of future meetings were made, and a recess was taken till seven and one half in the evening.

TUESDAY EVENING.

Rev. Dr. E. P. Goodwin, of Chicago, preached the Annual Sermon from the text, Acts xiii. 2: "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." Rev. Dr. John E. Todd, of New Haven, and Rev. Dr. Thos. Laurie, of Providence, participated in the devotional services. Adjourned to nine o'clock, Wednesday morning.

WEDNESDAY MORNING, OCTOBER 4.

The Board met at the hour appointed, President Hopkins in the chair, and united in singing.

The Rev. E. N. Packard, of Dorchester, Mass., led in prayer, after which the minutes of yesterday were read.

The President appointed the following committees: —

Committee on Special Paper to be read by Secretary Alden. Rev. E. S. Atwood, Prof. E. A. Park, D. D., Rev. Joseph B. Clark, Samuel M. Lane, Esq., Rev. C. D. Barrows, Hon Horace Fairbanks, and Joseph S. Wheelwright, Esq.

Committee on Special Paper to be read by Secretary Clark. Rev. Dr. L. T. Chamberlain, Hon. W. B. Washburn, Z. S. Ely, Esq., Rev. Dr. J. W. Hough, Prof. W. M. Barbour, D. D., Rev. Dr. George W. Field, and C. F. Thompson, Esq.

The following telegram was read: —

"ENGLEWOOD, ILL., *October* 3, 1882.

"The Chicago Association of Congregational Churches, now in session at Englewood, Ill., greeting. Our Association was led in prayer by Dr. Arthur Little at five P. M., asking that God's blessing might rest upon our honored society, that all its sessions may be characterized by the spirit of Him who gave his life to save lost men of every nation under heaven. 'The Lord make His face shine upon thee and be gracious unto thee. The Lord lift up His countenance upon thee and give thee peace.' — Numbers vi. 25, 26. By order of the Association.

"J. C. ARMSTRONG, *Registrar.*"

The following telegram was sent in response: —

"The American Board, assembled at its seventy-third Annual Meeting at Portland, gratefully acknowledges the greeting coming by telegraph from the Chicago Association. It heartily responds to their words of cheer, and desires anew to place itself in all its work under that Leadership and Supremacy of the Holy Ghost, uttered and emphasized by one of the members of the Chicago Association in the Annual Sermon last evening.

"PORTLAND, ME., *October* 4, 1882. MARK HOPKINS, *Moderator.*"

Secretary Alden presented a paper entitled, *The Missionary Heritage of the Present Generation*

Prof. E. A. Park, D. D., led in prayer.

The ordinary course of business was suspended at 10.15, and half an hour was spent in special devotional services, conducted by the Rev. H. M. Storrs, D. D. Rev. Drs. W. W. Scudder, H. C. Haydn, J. W. Chickering, Rev. E. P. Thwing, and others participated.

The presiding officer resumed the chair at 10.45. Secretary Clark presented a paper entitled, *Growth and Need of the Foreign Work.*

After singing, the Rev. R. S. Storrs, D. D., made an address.

Rev. F. D. Ayer, of the Nominating Committee, reported a list of committees, and they were appointed as follows : —

Zulu Mission. Rev. H. W. Jones, Rev. Dr. Geo. B. Spalding, Rev. Dr. S. E. Herrick, Rev. W. H. Fenn, A. L. Bourne, Esq., Rev. Frank Russell, Benjamin Douglass, Esq.

West Central African Mission. Rev. Samuel G. Willard, Rev. Dr. O. H. White, Z. S. Ely, Esq, Rev. Henry Fairbanks, A. L. Williston, Esq., Rev. Dr. Benj. Tappan, Rev. Dr. J. K. Mason.

European Turkey Mission. Rev. E. H. Byington, Woodbury S. Dana, Esq., Rev. Dr. Archibald Duff, Rev. W. T. Sleeper, Rev. Dr. Geo. H. Gould, Prof. G. T. Fletcher, Rev. Dr. Edward Robie.

Western Turkey Mission. Rev. Dr. Cyrus Hamlin, Rev. Dr. Thomas Laurie, Rev. Dr. Leonard W. Bacon, Hon. W. E. Dodge, Rev. Dr. H. M. Dexter, S. M. Minasian, Esq., Rev. Dr. Wm. Thompson, Rev. Dr. G. F. Magoun, Rev. Dr. A. H. Plumb.

Central and Eastern Turkey Missions. Rev. Dr. W. E. Merriman, Rev. J. W. Backus, Geo. L. Weed, Esq., Rev. E. G. Porter, Hon. Charles T. Russell, Rev. Albert Bryant, J. R. Delano, Esq.

Maratha Mission. Rev. Dr. Samuel Wolcott, Rev. Jonathan E. Adams, C. M. Stone, Esq., Rev. George E. Street, Seth H. Sheldon, Esq., Rev. G. H. De Bevoise, Hon. John W. Noyes.

Madura and Ceylon Missions. Rev. Dr. Wm. M. Brooks, Rev. G. W. Phillips, Hon. Geo. P. Barrows, Rev. A. W. Hazen, Frank Wood, Esq., Rev. C. B. Rice.

Foochow, North China, and Shanse Missions. Rev. Dr. A. E. P. Perkins, Prof. John S. Sewall, D. D., Rowland Mather, Esq., Hon. A. W. Tufts, Rev. Dr. C. B. Hulbert, Hon. W. W. Thomas, Rev. E. Y. Hincks.

Japan Mission. Prof. Levi L. Paine, D. D., Rev. Dr. E. W. Gilman, D. D. Stratton, Esq., Rev. E. W. Bacon, R. L. Day, Esq., Prof. Henry L. Chapman, Rev. Erastus Blakeslee.

Micronesia Mission. Hon. William Hyde, Rev. Chas. R. Palmer, Rev. Frederic E. Shaw, Rev. Burdett Hart, S. B. Pratt, Esq., Rev. Quincy Blakeley, Rev. Dr. Joseph Torrey.

Mexico and Spanish Missions. Rev. Dr. John E. Todd, Prof. David N. Camp, Rev. H. L. Griffin, Rev. E. P. Thwing, Rev. Lyman S. Rowland, Joseph L. Partridge, Esq, Rev. Dr. E. H. Richardson.

Austrian Mission. Rev. Dr. H. M. Storrs, Rev. C. T. Weitzel, Hon. Wm. J. Phelps, Rev. H. E. Barnes, Nelson Kingsbury, Esq., Rev. C. J. Hill, Rev. E. G. Selden.

Dakota Mission. Pres. S. C. Bartlett, D. D., Gen. E. Whittlesey, Hon. A. C. Barstow, Rev. Dr. A. L. Chapin, Rev. Dr. Daniel March, Chas. H. Case, Esq., J. N. Stickney, Esq.

On Officers. Rev. Dr. J. W. Wellman, Rev. A. C. Hurd, Rev. Dr. D. T. Fiske, Geo. P. Davis, Esq., Rev. Calvin Cutler.

On Place and Preacher. Rev. Dr. A. H. Quint, Philo Parsons, Esq., Rev. Dr. S. G. Buckingham, Rev. E. N. Packard, D. W. Fairbanks, Esq., Rev. F. R. Abbe, Rev. J. W. Hubbell.

Announcements of meetings were made, and a recess was taken till two o'clock in the afternoon.

WEDNESDAY AFTERNOON.

The President called the meeting to order at the hour named. After singing, the Rev. C. R. Palmer, of Connecticut, led in prayer.

The following telegram was received: —

"BRIDGEWATER, N. Y., *October* 4, 1882.

"Oneida, Chenango, and Delaware Association, sends greetings, and pledges affection, loyalty, and support. JAMES CHAMBERS, *Moderator.*"

The following response was sent: —

"The American Board thanks you for your precious assurances. It is grateful for your past devotion, and trusts you for the future. Pray with us for the baptism of the Spirit on all the churches, all the fields, and all the workers. MARK HOPKINS, *Moderator.*

"PORTLAND, ME., *October* 4, 1882."

The Rev. Dr. A. J. F. Behrends presented the report of the Committee on the Home Department, which was accepted, after remarks by Rev. Dr. Behrends, Hon. Wm. E. Dodge, Rev. Dr. S. J. Humphrey, Rev. Dr. E. B. Webb. (See page 476.)

The Rev. E. S. Atwood presented the report of the Committee on Secretary Alden's paper. (See page 477.)

After remarks by Rev. E. S. Atwood, Prof. E. A. Park, D. D., Rev. J. B. Clark, Rev. C. D. Barrows, and Rev. W. F. Bainbridge, of Rhode Island, the report was accepted.

Announcements of meetings were made, and a recess was taken till half-past seven o'clock.

WEDNESDAY EVENING.

The chair was taken at the appointed hour by the Hon. Wm. E. Dodge, the Vice-President.

Rev. Henry A. Stimson, Recording Secretary, appeared and entered on his duties.

Attest, JOHN O. MEANS, *Recording Secretary pro tempore.*

Prayer was offered by Rev. Dr. S. G. Buckingham.

The report of the Committee on Dr. Clark's paper was made by Rev. Dr. L. T. Chamberlain, who followed the report with an address. Addresses were made by Rev. Dr. C. L. Wells, Recording Secretary of Board of Foreign Mission of the Reformed Dutch Church, Rev. Dr. J. W. Hough, Rev. Dr. J. D. Davis, of Japan, and Rev. Dr. Wm. M. Barbour, of Yale College.

Prayer was offered by Rev. Burdett Hart. The report of the Committee was accepted, notices were given, and the benediction was pronounced by Rt. Rev. H. A. Neeley, Bishop of the Protestant Episcopal Church of Maine, after which recess was taken until nine A. M. to-morrow.

THURSDAY MORNING.

President Hopkins took the chair at nine o'clock. A hymn was sung, and prayer was offered by Rev. Dr. Daniel March.

The minutes of yesterday's session were read. Rev. Dr. S. C. Bartlett, of the Committee on the Dakota Mission, presented a report (see page 477), which was accepted, and a recommendation, which was adopted, as follows: —

Resolved, That future arrangements for the Dakota Mission be referred to the Prudential Committee, with powers, but with the earnest recommendation that the whole mission be transferred to the care of the American Missionary Association, unless the practical difficulties shall prove to be insuperable.

Rev. Samuel G. Willard, of the Committee on the West Central Africa Mission, and Rev. E. H. Byington, of the Committee on the European Turkey Mission, presented reports, and recommended the printing of the Prudential Committee's Report on these missions. (See pages 479, 480.)

The reports were accepted, and the recommendations adopted. In connection with these three reports addresses were made by Pres. Bartlett, Gen. E. Whittlesey, and Rev. J. F. Clark, of Bulgaria.

At ten o'clock the business of the Board gave place to devotional exercises, led by Rev. L. S. Rowland. Rev. Dr. Wm. S. Palmer, Rev. Dr. H. M. Parsons, Rev. W. F. Crafts, Rev. Dr. E. K. Alden, Hon. W. E. Dodge, L. S. Ward, Esq., Philo Parsons, Esq., Hon. W. W. Thomas, J. N. Harris, Esq., Hon. Ezra Farnsworth, Hon. Wm. Hyde, Hon. A. C. Barstow, Hon. J. B. Page, Z. S. Ely, Esq., Rev. Dr. D. O. Mears, Rev. Dr. E. P. Goodwin, Rev. Dr. E. B. Webb, Rev. Dr. H. C. Haydn, Rev. C. D. Barrows, P. L. Moen, Esq., and others, participated in the services.

The following telegraph was received : —

"The General Association of California to the American Board sendeth greeting, Isaiah xli. 6. SAMUEL A. CHAPIN, *Moderator.*

"H. H. WIKOFF, *Scribe.*"

The President took the chair again at 11.15 o'clock. Rev. Dr. W. E. Merriman, of the Committee on the Eastern and Central Turkey Missions ; Col. Franklin Fairbanks, of the Committee on the Treasurer's Report ; Rev. Dr. H. M. Storrs, of the Committee on the Austrian Mission, presented reports on those matters referred to them. (See pages 478–483.)

These reports were accepted, and the recommendations relating to the printing of the Prudential Committee's Report on these missions adopted. In connection with the reports, Rev. Dr. H. M. Storrs made an address, and presented the following resolution, which was adopted : —

"*Resolved*, That in the judgment of the Board the Prudential Committee should be encouraged to employ the most strenuous measures, approved by Christian wisdom, to secure, through our national government or otherwise, to our missionaries in Austria, the complete enjoyment of their civil and religious liberty in the administration of their missionary work."

The Rev. Dr. Cyrus Hamlin, of the Committee on the Western Turkey Mission, presented a report on the mission, and made an address. (See page 480.) He was followed by Rev. Dr. L. W. Bacon. At 12.30 a recess was taken till the close of the communion services.

The Communion services in the Second Parish Church were conducted by Rev. Dr. Geo. F. Magoun, and Rev. S. C. Pixley, of South Africa ; in the State Street Church by Rev. Prof. Wm. Thompson, and Rev. Dr. Henry Blodget, of China ; and at the Williston Church by Rev. Prof. E. A. Park, and Rev. John L. Atkinson, of Japan.

THURSDAY AFTERNOON.

At the appointed hour the Hon. W. E. Dodge, the Vice-President, took the chair The report of the Committee on the Western Turkey Mission, after discussion, during which a resolution was submitted by Rev. H. T. Cheever, was referred back to the Committee.

Rev. Dr. A. H. Quint, of the Committee on Place and Preacher, reported for the place of the next meeting, Detroit, Mich., and for preacher, the Rev. Dr. William M. Barbour, of Yale College, with Rev. Dr. A. L. Chapin, of Wisconsin, as alternate. The report was accepted and adopted, after remarks by Philo Parsons, Esq.

Rev. Dr. Edward W. Gilman, of the Committee on the Japan Mission ; Rev. Dr. Samuel Wolcott, of the Committee on the Maratha Mission ; Rev. Dr. W. M. Brooks, of the Committee on the Madura and Ceylon Mission ; Rev. Dr. A. E. P. Perkins,

of the Committee on the Foochow, North China, and Shanse Missions, presented reports, which were accepted. (See page 482.)

Remarks were made by Rev. Dr. J. W. Chickering and Rev. Dr. Henry Blodget.

Rev. Dr. J. W. Wellman, of the Committee on Officers, presented the following resolution, which was adopted : —

"Your Committee, finding themselves charged with the duty of naming a successor to Rev. Isaac R. Worcester, who, on account of failing health, declined a reëlection as a member of the Prudential Committee, recommend the adoption of the following minute : —

"This Board deeply regrets losing the service of one who, for more than a quarter of a century, has, in different official relations, served it so faithfully and efficiently. We would also assure him of our tender sympathy and our warm Christian regard, and would commend him to the abundant grace of the God of missions, and to our Lord and Saviour Jesus Christ."

The same Committee nominated the following persons for officers, and they were unanimously elected by ballot : —

President.

Rev. Mark Hopkins, d. d., ll. d.

Vice-president.

Hon. William E. Dodge.

Prudential Committee.

Rev. A. C. Thompson, d. d.
Hon. Alpheus Hardy.
Ezra Farnsworth, Esq.
J. Russell Bradford, Esq.
Hon. Joseph S. Ropes.
Prof. Egbert C. Smyth, d. d.
Rev. E. B. Webb, d. d.
Charles C. Burr, Esq.
Elbridge Torrey, Esq.
Rev. Albert H. Plumb, d. d.

Corresponding Secretaries.

Rev. Nathaniel G. Clark, d. d.
Rev. Edmund K. Alden, d. d.
Rev. John O. Means, d. d.

Recording Secretary.

Rev. Henry A. Stimson.

Treasurer.

Langdon S. Ward, Esq.

Auditors.

Hon. Avery Plumer.
Hon. Arthur W. Tufts.
James M. Gordon, Esq.

C. H. Case, Esq., of the Committee on New Members, nominated the following persons as corporate members, and they were unanimously elected by ballot : Rev. A. W. Hazen, Middletown, Conn. ; Prof. Samuel Harris, d. d., New Haven, Conn. ; Elbert B. Monroe, Esq., Southport, Conn. ; Rev. Frank Russell, Mansfield, Ohio ; Prof. Geo. Mooar, d. d., Oakland, California ; Rev. Geo. H. White, Chester Center, Iowa ; Hon. James B. Angell, ll. d., Ann Arbor, Mich ; Prof. Judson Smith, d. d., Oberlin, Ohio ; Rev. A. J. F. Behrends, d. d., Providence, R. I. ; Hon. Robert R. Bishop, Newton Center, Mass. ; Pres. Franklin Carter, ll. d., Williamstown, Mass. ; Hon. James White, Boston, Mass.

They also reported the resignation of the following members : Rev. Geo. N. Anthony, Boston, Mass. ; Hon. E. B. Gillett, of Westfield, Mass. ; John T. Rockwell, Esq., West Winsted, Conn., and their resignations were accepted.

The following telegram was sent : —

Samuel A. Chapin, *Moderator General Association of Congregational Churches of California.*
The American Board, assembled at its Annual Meeting, returns hearty greetings to the General Association of California, and desires for them the blessings of 2d Thessalonians, ii. 16 and 17. Signed, Mark Hopkins, *President.*

Rev. Dr. Hamlin, of the Committee on the Western Turkey Mission, made a report which was accepted, and its recommendation relating to certain differences alluded to adopted, as follows : —

"We would recommend that a Committee be appointed to take into consideration the whole subject, with power, if need be, to send a deputation to the missions and churches of the Turkish Empire, to examine to the bottom the grounds of difference, and to suggest the needful remedies. This deputation shall report to the Committee, and it shall be appointed in conference with the Prudential Committee. The Committee shall report to the next Annual Meeting of the Board."

Recess was taken to half-past seven in the evening.

THURSDAY EVENING.

The evening session was opened at the appointed hour, with the President in the chair. After singing, prayer was offered by Rev. Dr. A. H. Quint. Addresses were made by Rev. Dr. Mark Hopkins, Rev. Dr. Thomas Hill, Rev. Dr. J. F. Stevenson, of Montreal, and Rev. Dr. R. S. Storrs, after which recess was taken till half-past eight on Friday.

FRIDAY MORNING.

President Hopkins took the chair at the appointed hour. After singing, prayer was offered by Rev. Dr. D. T. Fiske.

The minutes were read.

The Chair appointed the following Committee on New Members, to report next year: Rev. Dr. Edward Hawes, A. D. Lockwood, Esq., Rev. Dr. John O. Fiske, J. W. Scoville, Esq., Rev. Dr. A. F. Beard, Rev. Dr. A. E. P. Perkins, Samuel Holmes, Esq.

Communications, excusing absence from the present annual meeting, were reported from the following corporate members: N. A. Hyde, D. D., G. N. Boardman, D. D., Col. C. G. Hammond, Hon. Heman Ely, W. C. Crump, Esq., Charles Merriam, Esq., Rev. Joseph Ward, Rev J. L. Jenkins, L. H. Cobb, D. D., Hon. John G. Foote, Hon. Samuel D. Hastings, M. H. Buckham, D. D., Rev. Moses Smith, Wm. J. Breed, Esq., J. M. Schermerhorn, Esq., Hon. S. Wells Williams, LL. D., Louis Chapin, Esq., C. F. Gates, Esq., Douglas Putnam, Esq., Hon. S. L. Withey, John O. Fiske, D. D., O. E. Wood, Esq., H. S. De Forest, D. D., Prof. Egbert C. Smyth, D. D., Samuel Holmes, Esq., Prof. Geo. N. Boardman, D. D., G. L. Walker, D. D., A. L Chapin, D. D., A. F. Beard, D. D., M. McG. Dana, D. D., J. L. Withrow, D. D , Ray Palmer, D. D., E. Cutler, D. D , D. L. Furber, D. D., Hon. Henry W. Taylor, Hon. Robert Coit, Charles H. Bull, Esq., Rev. S. W. Eaton, Edward P. Flint, Esq., R. W. Patterson, D. D., A. T. Norton, D. D., J. W. Strong, D. D., Thacher Thayer, D. D., Hon. N. Shipman, I. E. Dwinell, D. D., C. T. Hubburd, Esq., John K. McLean, D. D., J. H. Seelye, D. D., J. H. Fairchild, D. D., C. L. Goodell, D. D., Z. Eddy, D. D., R. G. Hutchins, D. D., F. W. Fisk, D. D., Hon. E. B. Gillette, Henry E. Sawyer, Esq., J. W. Scoville, Esq., Rev. Dr. Wm. M. Taylor, Rev. Dr. I. W. Andrews, and Samuel Johnson, Esq.

The Committee on Nominations, through Mr. Duren, reported the following Special Committee as provided for in the recommendation of the Committee on the Western Turkey Mission: Hon. Wm. Hyde, Hon. J. B. Page, Z. Styles Ely, Esq., Rev. Dr. Geo. L. Walker, Hon. A. C. Barstow, Rev. Dr. Thomas Laurie, Rev. Dr. Samuel Harris.

Hon. Wm. Hyde, of the Committee on the Micronesia Mission, Rev. Dr. J. E. Todd, of the Committee on the missions to Mexico and Spain, and Rev. H. W. Jones, of the Committee on the Zulu Mission, presented reports which were accepted. (See pages 479, 482.)

A letter was read from Hon. E. H. Allen, late Chief Justice of the Hawaiian Islands, and now minister of the same to the United States, with regard to the missions in those islands.

Remarks were made by Rev. E. P. Thwing, Rev. H. A. Schauffler, Rev. S. C. Pixley, of South Africa, Mr. S. M. Minasian, Rev. M. H. Hitchcock, of Constantinople,

Rev. Dr. Henry Blodget, of China, Rev. John L. Atkinson, and Rev. Dr. J. D. Davis, of Japan.

Prayer was offered by Rev. Dr. Thomas Laurie.

Rev. Dr. A. B. Robbins, of the Business Committee, presented the following report, which was accepted and adopted : —

"That the thanks of the Board be presented to Rev. Dr. E. P. Goodwin for his sermon preached Tuesday evening, and that a copy be requested for publication.

"That on this Seventy-third Annual Meeting, and the third of its meetings at Portland, Me., the Board would express their hearty appreciation and thanks to the pastors, churches, and citizens, for their harmonious and successful and self-sacrificing effort in its behalf; to the city for the use of its spacious and convenient Hall; to the various churches who have opened their doors for the use of the Board; to the choir of the First Parish Church, and others rendering acceptable help in the service of song; to the postoffice department, and the telephone and telegraph companies, for special facilities; to the railroad and steamboat corporations for reduction in fares; to the press of the city for so full and complete reports of our sessions and documents; to the generous arrangements for the convenience of those not able to go to the homes opened for them; to the gentlemanly ushers and pages, young and old; to all who have given, by their sympathy and cordial greetings, help to the meeting; and finally, to the efficient and noiseless Committee of Arrangements, whose forethought and wisdom have anticipated so many wants, and contributed so constantly to the success of this very large meeting of the American Board of Commissioners for Foreign Missions."

President Hopkins, in behalf of the Prudential Committee, expressed the gratitude of all for the entertainment offered by the people of Portland.

Response was made for the Committee of Arrangements by Rev. Charles A. Dickinson.

The minutes to this point were read, and as read from day to day approved.

The hymn, "Blest be the tie that binds," was sung.

The benediction was pronounced by Rev. Dr. Carruthers, and the Seventy-third Annual Meeting of the Board adjourned to meet next year at Detroit, Mich.

HENRY A. STIMSON, *Recording Secretary.*

PORTLAND, *October* 6, 1882.

SUMMARY OF THE ANNUAL REPORT OF THE TREASURER OF THE A. B. C. F. M. FOR THE YEAR ENDING AUGUST 31, 1882.

EXPENDITURES.

Cost of Missions.

Mission to West Central Africa	$17,246.65
Zulu Mission, including Umzila's Land	22,788.55
Mission to European Turkey	36,600.17
Mission to Western Turkey	106,581.22
Mission to Central Turkey	43,962.05
Mission to Eastern Turkey	58,170.17
Maratha Mission	44,471.28
Madura Mission	55,841.60
Ceylon Mission	16,739.14
Foochow Mission	18,499.09
North China Mission, including Shanse Mission	51,041.50
Mission to Japan	55,949.77
Sandwich Islands (grants to schools and former missionaries)	15,073.09
Micronesia Mission	26,253.57
North American Indians — Dakota Mission	20,596.59
Mission to Western Mexico	2,900.78
Mission to Spain	10,332.67
Mission to Austria	11,407.90
	$614,455.79

Cost of Agencies.

Salaries of District Secretaries, their traveling expenses, and those of Missionaries visiting the Churches, and all other expenses.	$9,139.54

Cost of Publications.

Missionary Herald (including salaries of Editor and General Agent, and copies sent gratuitously, according to the rule of the Board, to pastors, honorary members, donors, etc.)	$18,857.37		
Less amount received from subscribers and for advertisements	$10,273.15	6,730.19	17,003.34
			$1,854.03
All other publications			2,281.00
			$4,135.03

Cost of Administration.

Department of Correspondence	$9,518.86	
Treasurer's Department	5,551.16	
New York City	1,923.81	
Miscellaneous Items, including care of "Missionary Rooms," repairs, coal, gas, postage, stationery, copying and printing, library, anniversary at Boston, honorary members' certificates, etc.	4,700.36	
		21,694.19
		$649,424.55
Balance for which the Board was in debt September 1, 1881		2,059.29
Balance on hand August 31, 1882		493.00
Total		$651,976.84

RECEIPTS.

Donations, as acknowledged in the *Missionary Herald*	$348,374.80	
Legacies, as acknowledged in the *Missionary Herald*	105,667.06	
Interest on General Permanent Fund	7,642.60	
From the Asa Otis Legacy	189,705.63	
From the U. S. Government for education of Indians	586.75	
		$651,976.84

LEGACY OF ASA OTIS, NEW LONDON, CONN.

In accordance with the action of the Board at its annual meeting in 1879 (see Annual Report, p. xi.), the Prudential Committee has made and expended the following appropriations from the Otis Legacy, included in the foregoing statement, namely: —

For Mission Enlargement in the —

	For Evangelistic Work.	For Education.	Total.
Zulu Mission	– –	$3,047.00	$3,047.00
European Turkey Mission	$4,116.00	6,334.00	10,450.00
Western Turkey Mission	14,080.80	13,289.00	27,369.80
Central Turkey Mission	9,492.00	6,033.00	15,525.00
Eastern Turkey Mission	7,650.00	10,031.00	17,681.00
Maratha Mission	7,877.00	7,155.44	15,032.44
Madura Mission	10,371.00	5,186.50	15,557.50
Ceylon Mission	360.00	2,000.00	2,360.00
North China Mission	10,800.00	1,311.00	12,111.00
Japan Mission	3,000.00	11,736.00	14,736.00
Sandwich Islands	1,000.00	4,000.00	5,000.00
Micronesia Mission	5,958.00	1,500.00	7,458.00
Dakota Mission	4,450.00	3,890.00	8,340.00
Mission to Spain	4,200.00	2,379.00	6,579.00
Mission to Austria	1,000.00	– –	1,000.00
	$84,354.80	$77,891.94	$162,246.74

For the new Missions, —		
West Central Africa, Bihé Mission	$13,527.39	
Zulu, for Umzila's Land	5,931.50	
North China, for Shanse	8,000.00	27,458.89
Total		$189,705.63
Received from the Legacy of Asa Otis	$160,108.51	
Received from the Income of same during the year	29,597.12	
		$189,705.63

Balance of securities remaining in the Treasurer's hands September 1, 1881, at par	$439,053.83	
Appraised value of same		$502,448.50
Received from premiums on sales	26,164.00	
Received from dividends and interest	29,597.12	
	$494.814.95	
Expended as above	189,705.63	
Balance, August 31, 1882	$305,109.32	
Appraised value of securities now held		$353,568.50

NOTE. Of the balance above mentioned ($305,109.32), there remain available by vote of the Board, for new Missions, $271,409.12; for Enlargement of Educational work, $26,893.87; and for Evangelistic work, $6,806.33.

PERMANENT FUNDS OF THE BOARD.

The General Permanent Fund, September 1, 1881	$129,447.32
Added during the year	33,500.00
	$162.947.32
The Permanent Fund for Officers amounts, as last year, to	$59,108.00
The Income of the Fund for Officers, applied to salaries, was	$4,195.33

LANGDON S. WARD, *Treasurer.*

BOSTON, *October* 3, 1882.

GENERAL SURVEY OF THE WORK OF THE AMERICAN BOARD, 1882.

BY REV. N. G. CLARK, D. D., SECRETARY.

[*Presented at the Annual Meeting of the Board at Portland, Me., October 3, 1882.*]

THE survey of the year presents much to encourage the friends of missions. There has been substantial growth at almost every point throughout the entire mission field, and preparation for larger results in the near future. The use of the Otis legacy has enabled the Prudential Committee to supply what has been judged best for the healthful development of the work. Much more might have been spent, much more has been asked for by the different missions, in view of the almost limitless opportunities on every hand, but the Committee have felt it necessary, while supplying the most urgent needs, to keep in view such a scale of expenditure as may be sustained in coming years. The enlargement is not so much in the number of missionaries as in the directions of higher Christian education, the growth of an efficient native agency, and in work among women.

CHANGES IN THE MISSIONARY FORCE.

Only three missionaries have been removed by death the past year: Rev. W. W. Bagster, whose sublime faith, Christian earnestness, and self-denying labors seemed likely to contribute so much to the success of the West Central African Mission; Mrs. Sarah E. Pierson, of North China, and Mrs. Helen M. Clark, of the Austrian Mission, — women whose graces in domestic life were only equaled by their singular devotion to the welfare of their sex in their fields of labor. The number of deaths is less than for many years, and is suggestive of the general healthfulness of the regions where missionaries are located, and of the care that is taken to supply whatever is necessary to their health and comfort. Nineteen, however, including eight ordained missionaries and their wives, have closed their connection with the Board, in most instances because of the health of some member of their families or of others dependent on them. Forty new missionaries have gone out for the first time, including fifteen unmarried women. Twenty-five have returned to their several fields after a season of rest in this country.

MISSIONARY CHILDREN.

Mrs. Walker continues her valuable assistance in the care of missionary children. Twenty-five have been indebted to her for care and assistance during the year, in addition to the regular grants for missionary children authorized by the Board as there has been occasion. Contributions placed in her hands for immediate use, or added to the fund, the income of which is to be placed at her disposal, will do much to cheer the hearts of the children, and to relieve the anxiety of their parents abroad.

THE MISSIONS.

AFRICA. — There is little to report of the Zulu Mission. The native Christians are in some sense on trial. They are exposed to the vices of European civilization and the demoralizing influence of heathen customs in the surrounding population. A more earnest spirit of consecration to Christ and a deeper sense of personal responsibility to lead a pure life and to labor for the conversion of others are indispensable to their growth in character. They are also indispensable to any such coöperation with missionaries as has been hoped for in opening the new mission into Umzila's Country, for which preparation has been made.

The exploration attempted by Mr. Pinkerton, and further prosecuted by Mr. Richards, has revealed an interesting and heathful country when once reached, and one not very difficult of access. The reception of the missionary by Umzila was as favorable to future labors as could well be expected. It is hoped that the occupation of this new field will not be long delayed.

The Christian public has been fully informed, through the columns of the *Missionary Herald*, of the efforts made in Western Africa. Many of the difficulties that seemed necessarily incident to establishing a mission in Africa have been met and successfully overcome. The great loss experienced in the death of Mr. Bagster has not disheartened his associates, but has developed in them, if possible, a greater simplicity of faith, and humble, trustful reliance on God and his grace, such as give assurance of ultimate success. Mr. Miller, our colored brother, shows such tact, good sense, and devotion to the work as to bind him to his associates in the tenderest bonds of Christian fellowship. All seem to have been under special divine guidance, and have gained, to an unusual degree, the good will of the natives.

TURKISH MISSIONS.

Despite many hindrances the year has been one of unusual prosperity in all branches of missionary work. New churches have been gathered, over five hundred members received on profession of faith, and greater interest than ever before has

been shown in higher education for both sexes. Seventeen new high schools have been organized, largely through the efforts of the people themselves, till now fifty-eight high schools and seminaries have an attendance of nearly two thousand pupils, while between nine thousand and ten thousand children and youth are to be found in common schools. The establishment of colleges [1] at Harpoot and Aintab, of the "Home" at Constantinople, and of theological seminaries at other points, have done much to awaken an interest in education. Hardly less is due to the large number of Christian women from this country devoted to Christian education and to labor in the homes of the people.

In the Bulgarian Mission special interest attaches to the Training School at Samokov, to the native Evangelical Society working in harmony with the mission, and to the religious press, through which an influence is exerted far and wide beyond the immediate, personal labors of missionaries or native agents. The Bulgarians as a people are making rapid strides in intellectual and political progress, second only to the Japanese. The next ten years will do much to determine whether this progress is to be merely secular or Christian.

In the Western Turkey Mission, including Constantinople and what is commonly known as Asia Minor, an unusual spirit of inquiry is manifest among all classes, and a better appreciation of the missionary work, both in those who favor and in those who oppose it. Natives who are indebted for all the education they have to the agency of the Board, and whose estimates of their own abilities or whose views of mission policy are not fully concurred in by the missionaries on the ground or by the Prudential Committee, continue to be quite free in their advice and criticisms. Some of these gentlemen, if they cannot be put in charge of the work themselves, so far at least as to disburse the funds of American Christians, would gladly bring in other agencies to take part in the work. But in spite of such unfriendly critics, — some of whom, instead of engaging in self-denying work [2] for their own people, have disappointed the hopes and plans of the missionaries by coming to this country, — a much better feeling, on the whole, exists between the missionaries and the native Protestants than for many previous years, and thoughtful men among the Armenians are coming to realize the advantages of mission schools and seminaries, and to appreciate more justly the great work that has been done for them.

Efforts are in progress to give a larger share of labor and responsibility to Armenians of real worth and ability. They have been urged to assume the charge of the religious newspapers, as well as of other publications, and to coöperate with the missionaries as evangelists. In the Nicomedia station a joint committee of delegates from the churches unite heartily with the missionary in all plans and efforts for the furtherance of education and evangelization.

In the Central and Eastern Missions, with a view to more direct personal influence, missionary families are adopting the plan of spending several months at the more central out-stations. Some of the teachers of the girls' schools also devote a part of their vacation to prolonged visits at important points. Miss Proctor, of the Central, and Misses Bush and Seymour, of the Eastern, Mission, free now from the care of schools, devote their time and strength wholly to such efforts. In one of these tours, Miss Bush writes of holding meetings night after night, attended by from two hundred to four hundred women. The influence of such labors in raising the standard of Christian life cannot be overestimated.

[1] These colleges, outgrowths of the missionary work, are under the charge of Trustees independent of the Board.

[2] It is not strange that America should attract men of generous ambition, and seem like a Paradise as contrasted with their own country. But duty to the cause of Christ and one's fellow-men must outweigh mere personal pleasure or profit. If young men educated at Samokov, Marsovan, and Harpoot, by *the aid of mission funds*, and prepared for efficient labor among their own people, were actuated by the same spirit that leads the graduates of our seminaries to choose the privations and hardships of home missionary life, there would be less of this American fever, less of occupation for critics, and less exhibition of mistaken sympathy. Happily there are many faithful pastors, preachers, and teachers among the Armenians, who are "our joy and crown," and the hope of their native land.

Various publications in different languages, aggregating in all over seventeen millions of pages, have been issued by the press at Constantinople. There were received for sales and for subscriptions to religious newspapers nearly $8,000, and not far from $17,000 by the Bible Societies, British and Foreign, and American, for the sale of Scriptures in different languages. It is worthy of special note that, while the Moslems cannot readily be reached by the preacher, they have purchased the Scriptures more freely than ever before. Thousands of copies in Osmanli-Turkish have thus gone into circulation. The amount spent by the people for religious purposes and for education, notwithstanding their increasing poverty and the struggle of many, who were once possessed of means, for the barest necessaries of life, cannot have been less than $50,000 the past year. The full significance of the recent vigorous action of England in Egypt on the future of Mohammedanism as a political power is not yet apparent, but it can hardly fail to abate its pride, induce a wholesome respect for Christian nations, and promote the safety of missionaries in all parts of the Turkish Empire.

INDIA AND CEYLON.

The missionary force has remained the same as last year, save the addition of a married couple, the husband the son of a missionary, and four young ladies, three of them daughters of missionaries. It is an interesting fact that in these missions, out of seventy-two missionaries, twenty-four are children of missionaries. The work in these fields was never before in so prosperous a condition as now. Between five hundred and six hundred were added to the seventy-one churches on profession of faith. Plans are being carried out to raise the standard of instruction of the native preachers. The spirit of caste is less bitter, and Christians of a dozen different castes, from the Brahman to the lowest pariahs, sit together at the common table of our Lord. The event of the year in the Maratha Mission was the semi-centennial Jubilee, in October of 1881. Public exercises of great interest were held for four days, and a thousand native Christians were in attendance. Similar large assemblies of the native Christians have been held during the year in the Madura and Ceylon Missions. One such recently held in Battacotta, in which much gospel truth was communicated under the form of a sacred concert, was attended by not less than two thousand persons. These large gatherings inspire fresh hope and courage in the hearts of the native Christians, compel respect for the Christian name, and do away with popular prejudice. Mr. John S. Chandler, of the Madura Mission, and the Misses Leitch, of Ceylon, with their brother, have been especially happy in the use of sacred song on such occasions, as a means of religious instruction.

The Madura Mission reports that "the machinery necessary to carry on the work effectively and successfully is all in good working order." They wait hopefully for a special divine blessing on their labors. The same is true of Ceylon. The people are largely acquainted with the gospel, and a great movement, which shall lead multitudes to break away from their old hereditary customs and range themselves under the banner of Christ, may be looked for at any time, in response to the faith and prayers of the people of God. A native pastor, connected with another missionary society, writes, "There is a restlessness, an increasing restlessness, on the part of the masses, and often have I heard them exclaim, 'Oh, do show us the way of salvation! Show us the inner mysteries of your religion. We are far from being happy. We want peace. Our religions do not satisfy us. Can your religion give what ours cannot?'"[1] In view of such testimony, and of results accomplished, shall we not say there is hope for India?

CHINA AND JAPAN.

It is still a time of preparation in China, but not without results sufficient to encourage and stimulate enlarged effort. Eighteen churches have been organized, in which

[1] Rev. R. Rowroji, Aurangabad, *Church Missionary Gleaner*, August, 1882.

are enrolled over nine hundred members, of whom seventy-four were received during the year. The Foochow Mission has been sadly crippled for want of men, but has enjoyed a signal blessing in its work on the Upper Min, where a native physician who has but recently come to the truth has told the story of the cross with such effect, in the village where he resides, as to have won many, and the first visit of a missionary to this village was to organize a church. Such an example of the leavening power of the gospel, and of what an individual believer can accomplish, will be of the greatest value in encouraging the mission, as well as the native Christians. In the North China Mission, besides preaching at the central stations, where audiences are ever ready to hear the truth, much effective work has been done in touring, especially from Kalgan into the northern portion of Shanse.

The plan long in contemplation to move westward into Shanse is now in a fair way to be carried out by the Oberlin Band, one of whom has already removed to Tai-yuen-fu, the capital of the province, where he is soon to be joined by three other missionaries now on the way. As regards the climate, the productions of the country, and general healthfulness, as well as the friendliness and accessibility of the population, and its nearness to another mission of the Board, the location of this new mission is one of the most favorable. In response to an invitation from the Executive Committee of the American Missionary Association, emphasized by Rev. W. C. Pond, of California, arrangements are in progress to begin a mission at Hong Kong, to aid Chinese Christians returning from this country and Australia in efforts to make the gospel known among their countrymen.

This brief reference to missions in China would not be complete without allusion to the valuable services of the four physicians, two of them women, and the opportunities presented them for gaining the confidence and regard of the Chinese for themselves and the spirit which animates them. Nor should we omit the self-denying labors of other women in these missions for the welfare of their sex.

When we recall the fact that the first evangelical sermon ever preached in Japan was preached by a missionary of this Board at Kobe only ten years ago to an audience, besides the domestics of the missionary's family, of one person, it is hard to realize the situation to-day, as we read of eighteen churches with a membership of nearly nine hundred; of a collegiate theological institution with one hundred and twenty students; of three boarding schools for girls with one hundred and fifty pupils; of hospitals and dispensaries in charge of mission physicians; of the unlimited opportunities for woman's work in the homes of the people; of a Young Men's Christian Association, and a Home Missionary Society active in disseminating gospel truth; of a Christian literature reckoned by millions of pages, a part of it issued by a native publishing house; of crowds numbering from three to five thousand listening hour after hour to the discussion of Christian themes; and last but not least, as expressive of the changed thought and sentiment of the people, of an expenditure of not less than $10,000 by the people themselves during a single year for religious literature and the support of religious and educational agencies, — and this is but the record of the mission of the American Board, to say nothing of what other societies have accomplished. Hindrances there are, difficulties to be overcome, but after all, as we see the change already effected, must we not say, "This is the Lord's doing; it is marvelous in our eyes"? The one great want is living, earnest, consecrated preachers of the Word, — men of thoroughly disciplined character to grapple with the errors, superstitions, and false philosophies, native and imported from Christian lands, — men able to hold up in simplicity and power the great truths of the gospel. Some such men have already gone forth from the Kioto Training School, and more are to follow. It is the conviction of some of the older members of the mission that its very stringent policy a few years ago in regard to any pecuniary assistance even to truly deserving men, who could not otherwise prepare themselves to become preachers,

is in some measure responsible for the present want of an adequate native agency, and has led other societies to send in their representatives to reap in the field which we had sown. There is a limit to the amount of aid that may be wisely withheld, as well as to that which may be wisely given. Of all countries, Japan is to be evangelized by its own sons. For a little time only Japan needs the generous aid and sympathy of more favored Christian lands, — for a little time only, and then she will care for herself. The manner in which a new church was recently organized in Osaka, a house of worship erected and paid for, and a pastor called whose support was assumed from the start, is suggestive of the future of Japan.

The missions in India and Japan have been favored during the year by a visit from the Rev. Joseph Cook, of Boston. His addresses were highly appreciated by all classes, natives as well as missionaries.

MICRONESIA AND THE DAKOTA MISSION.

In Micronesia the missionary work has suffered much by the breaking down in health of several of the missionaries, and by the unfaithfulness of some of the native preachers. But if there is something to discourage, there is also much to cheer. Singular success still attends efforts to make the gospel known in islands to the westward of the Caroline group, especially among the Mortlocks and at Ruk. The veteran Sturges has returned to the scene of his former successes in locating teachers and preachers, in the confident expectation that on his next visit he will find schoolhouses and church edifices erected by the people themselves, and goodly numbers ready to make confession of their faith in Christ. Mr. and Mrs. Logan are at home for a season of needed rest. Mrs. Snow, on account of the failure of her health, has also been obliged to return to her native land, but not till she had shown to her spiritual children at Kusaie her love for them, and given to us all a touching example of loyalty to the Master.

In the Hawaiian Islands Dr. Hyde continues his valuable labors in his training-school for native preachers, and in many other ways, especially during the late great revival, has found ample scope for his best efforts. A very interesting work is also in progress among the Chinese immigrants, under the care of Mr. F. W. Damon.

Work has been carried on much as usual among the Dakotas; but further notice here is unnecessary, as a special report on Indian Missions will be presented at this meeting by the Secretary in charge of that field.

PAPAL LANDS.

There is no reason to distrust the ultimate success of labor in Papal Lands, and, for the time and money spent, the results are in advance of those realized in entering upon purely heathen countries, with the exception of Japan and other islands of the Pacific. It has not been the purpose of the Board to send a large body of missionaries into Roman Catholic countries; it has been thought sufficient to send a small number to begin with, and then to make use largely of native agents. A people who already have some knowledge of Christian institutions and of Christian doctrine, although more or less perverted and mingled with false notions, is in a very different position from a purely heathen nation. It is believed that an exhibition of a purer faith and of the New Testament polity will be sufficient in a short time to waken attention, to call forth interest, and lead to a reform or a reconstruction of religious institutions.

The necessity of such reform has only become the more apparent with the progress of missionary labors. The moral degradation of the lower classes, the skepticism and infidelity of the higher, and the opposition of the local governments at the instance of the Papal hierarchy have made the labors of the missionary in some respects even more trying than in a purely heathen land. Years of patient toil are required. But in Spain and Austria there are abundant evidences of the power of

the gospel. A spirit of inquiry has been awakened. Men who have embraced the truth are making it known to their neighbors and friends. The churches are enlarged. The light shines, and no persecution avails to put it out. At a time of so much encouragement, it is to be regretted that the missionary force is so much reduced, and that the work must be so much restricted for want of men and means to develop it.

The work in Western Mexico has been reorganized, and a new mission begun in Northern Mexico, at Chihuahua, on the line of the great railway, connecting St. Louis with the City of Mexico. It is a time of change. The people are awaking from the long night of superstition, and are ready, as never before, to welcome new influences for good. It cannot but be hoped that faithful labor on the part of missionaries will result in winning many to a Bible faith who would otherwise drift into infidelity. In any event it is not a little in our favor that some Roman Catholics welcome Protestant missions in the hope that the organization of Evangelical churches will tend towards the moral and spiritual improvement of their own church.

CONCLUSION.

So far as figures can represent the progress of the year, it may be gathered from the following statements: net increase of twenty-six in the number of missionaries; a gain of twenty-three churches, and an addition of 1,700 members on profession of faith; an increase of eighty in the number of native pastors and preachers; an addition of seventeen high schools and seminaries of different grades, and of 1,000 youth in them; besides 1,500 more pupils in common schools. Nor should we omit in this summary the efforts of the native Christians to help themselves, as expressed by funds raised and expended for their own schools, churches, and religious literature to the amount the past year of over $80,000. But figures can give no just conception of the leavening processes effected by the agencies thus detailed, or by the circulation of over thirty millions of pages of educational and religious literature, by the personal labors of over one hundred women specially devoted to the welfare of their sex in schools and in the homes of the people, or by the example of the changed lives and character in so many lands of so many, once strangers and foreigners, now fellow citizens with the saints and of the household of God. As we look back over the year, we find abundant occasion for gratitude for the divine blessing, and fresh motives for enlarged effort.

GENERAL SUMMARY. 1881–82.

Missions.

Number of Missions	20
Number of Stations	84
Number of Out-stations	708

Laborers Employed.

Number of ordained Missionaries[1] (5 being Physicians)	164	
Number of Physicians not ordained, men and women	10	
Number of other Male Assistants	10	
Number of other Female Assistants[2]	272	
Whole number of laborers sent from this country	—	456
Number of Native Pastors	148	
Number of Native Preachers and Catechists	438	
Number of Native School-teachers	1,055	
Number of other Native Helpers	271	— 1,912
Whole number of laborers connected with the Missions		— 2,368

[1] Including nine still supported at the Sandwich Islands.

[2] Including ten at the Sandwich Islands.

The Press.

Pages printed, as far as reported	31,000,000

The Churches.

Number of Churches	291
Number of Church Members, as nearly as can be learned	19,755
Added during the year, as nearly as can be learned	1,701

Educational Department.

Number of High Schools, Theological Seminaries, and Station Classes	63	
Number of Pupils in the above	2,210	
Number of Boarding Schools for Girls	41	
Number of Pupils in Boarding Schools for Girls	1,688	
Number of Common Schools	806	
Number of Pupils in Common Schools	31,953	
Whole number of Pupils		36,865

GROWTH AND NEED OF THE FOREIGN WORK.

BY REV. N. G. CLARK, D. D., FOREIGN SECRETARY.

[*A Paper presented at the Annual Meeting of the American Board, at Portland, Me., October 4, 1882.*]

THE question is often asked of the Secretaries of the American Board, "How many men do you need for the foreign field?" The answer usually given, "Twenty-five or thirty in addition to those already in service," refers only to the pressing wants of existing missions. If regard were had to the extent and actual needs of the entire field which in the providence of God has been left to the constituency of the Board, the answer would be a very different one. That field now embraces a population of over one hundred million of souls. Many of the current statements in regard to its needs are very misleading, and tend to belittle its claims in the popular mind. Because as many men are needed for Vermont or for Dakota Territory as the Prudential Committee of the American Board ask to supply the urgent demand of the missions under its care, it by no means follows that the work in these different fields is in equal need or of equal importance to the promotion of the kingdom of Christ. Nor does it follow that because only a few men are called for, and a relatively small advance is asked in contributions to the treasury, that more is not needed. It is due to our constituency to set forth occasionally a full view of the whole work, its opportunities and its needs. This is only practicable as we take into account its growth and development, the principles on which it is conducted, and the populations that have become accessible to effort. Our purpose may be best served by a brief review of successive decades.

I. 1810–1820.

At the first Annual Meeting of the Board in 1810, the Prudential Committee and the Corresponding Secretary were instructed to obtain information concerning unevangelized nations, to be reported at the next meeting; and the young men at Andover who had offered their services were advised to pursue their studies till such information was secured. The vast populations of the heathen world were indeed sitting in darkness, but they were apparently inaccessible. The next year, after securing all the information at command, Messrs. Judson, Nott, Newell, and Hall were appointed missionaries, "to labor in Asia, either in the Burman Empire, in Surat, or in the Prince of Wales Island, or elsewhere, as Providence should open the most favorable

door." The vagueness of these instructions is evidence of the practical inaccessibility of the heathen world at that time. This inaccessibility is further shown by the fact that in neither of the particular regions mentioned did the Board ever establish a mission, and also by the difficulty experienced in finding "elsewhere" an opportunity for missionary labor; yet by persistent effort a beginning was made in the Maratha field, and three years afterward in Ceylon. The rising missionary spirit, not to be baffled by difficulties abroad, had also been directed towards the Indian tribes within our borders, and a vigorous mission was begun among the Cherokees in 1817, and another among the Choctaws, the year after.

In the mean while, Providence was preparing the way for labor in another quarter, and the tears of a poor waif from the Sandwich Islands, sitting on the threshold of Yale College, fell not in vain. A party of fourteen missionaries, led by Bingham and Thurston, sailed from Boston in October, 1819, for the Sandwich Islands, to begin a work which was to give a new impulse to foreign missions the world over. A few days later Fisk and Parsons left for Palestine, in the hope of republishing the gospel at Jerusalem.

By the year 1820, six different missions had been organized, twenty-three stations occupied, and eighty-eight missionaries, including twenty-six ordained ministers, had been sent out. The energy and boldness displayed in the first decade marked the faith of the fathers, who walked not by sight, but by the light of divine commands and promises. The expenditure for the year 1820 was $57,000. The accessible population, including all the inhabitants of the Sandwich Islands, the two Indian tribes, and the few thousands reached in Bombay and Ceylon, did not probably exceed one hundred and fifty thousand. Of the entire missionary force, forty-four were employed among the Indians. The first converts were enrolled among them, and woman's work, which has since grown to such magnificent proportions, was begun by two unmarried women in 1817, among the Cherokees. It was not yet time for a native agency. The missionaries were sufficient for the population within their reach.[1]

II. 1820–1830.

During the next ten years, explorations were made in South America, on our northwest coast, on the west coast of Africa, in the Barbary States, and in Asia Minor. As the result of the last-named efforts, work was begun in Greece and Syria, and preparations were made to establish missions among the Armenians and the Nestorians. Seven missions among Indian tribes were received in 1827 from the United Foreign Missionary Society, when this organization, the representative of the Reformed Dutch and Presbyterian Churches, was formally united to the American Board.

The efforts of the Board to push its work in all directions were not as well sustained

[1] Two experiments were begun, of value for the information thereby acquired: one that of educating youth from abroad in this country, in the hope of their return to preach the gospel to their own people; the other that of introducing the arts of civilized life in connection with the gospel. The Foreign School, established at Cornwall, Connecticut, in 1816, to which youth from different mission fields were brought for education, began with great promise, had at one time over thirty students in attendance, many of whom made profession of religion, but was closed after ten years' trial. The young men educated here, at great expense, were of little, if of any, value to the missionary cause. Of twelve Greek youth, eleven of whom finished their studies at Amherst or Yale, only two names appeared in subsequent years as helpers to the missionaries. One of these left his post to study medicine, and the name of the other was soon missing on the roll of laborers. The experiment, however, was not in vain. It proved that native agents should be educated in the countries where they are to labor, and thus be kept in sympathy with their own people; and it justified all needful expenditure in the founding of schools and seminaries for higher Christian education on mission ground.

The second experiment, the introduction of the arts and usages of civilized life, was tried among the Indians, and later in the Sandwich Islands, and the result in each case was the conviction that preaching of the gospel should be first, and civilization afterwards; that education, even, valuable as it is, is to be used as a missionary agency only so far as it may secure attention to gospel truth, and be a means of preparing native teachers and preachers to take up and carry forward the work begun by missionaries. The gospel must give the impulse to an intellectual movement, and institutions to foster it, once fairly begun, must be largely sustained by the people themselves. The first decade in the history of the Board was thus fruitful in its lessons for after times.

as had been anticipated, and in 1830 a debt of nearly $24,000 was reported, the receipts of the year amounting to only $87,000, though the average of the previous four years had been about $100,000. But Secretary Evarts' Annual Report, the last he was to write, had no note of discouragement. After foretelling with singular accuracy the growth of this country for the next fifty years, and anticipating the development here of Christian agencies as nowhere else on the globe, he adds, "In a thousand ways the beneficial influence of sending the gospel abroad is felt in our religious prosperity at home. If, through the apathy of Christians in regard to the condition of the heathen, it should be necessary first to cripple and then to withdraw our foreign operations, sad would be that hour, and of a most disastrous influence upon all our domestic institutions. Be it known, then, and felt by us all, that there is no way in which we can so powerfully aid the cause of God in our own land as by doubling and quadrupling our sacrifices for the salvation of distant pagans;" — words as true to-day as then.

By this time, a good beginning had been made. The work among the Indian tribes was bearing rich fruits. Among the Choctaws three thousand inquirers were reported, and two thousand had begun to pray. More or less interest was developed among other tribes. In 1830, of the 225 missionaries on the roll of the Board, 147 were engaged among the Indians. Of these, 34 were unmarried women. Thus early and vigorously was the American Board engaging in woman's work in the only fields then open to such labor.

In the Sandwich Islands, thirty missionaries were busy in preparation for the triumphs of grace soon to be recorded. Nearly one half of the population, from children to men of threescore, were reported as pupils in schools, eager listeners to such instruction as teachers imperfectly taught could give, under the supervision of missionaries. Maria Ogden was beginning her half century of work for Hawaiian women. Only two hundred converts had as yet been received to Christian fellowship in these islands, but drops of the coming shower were beginning to come thick and fast.

In the Maratha Mission a thousand boys and four hundred girls were brought under religious instruction, the press was turned to good account, but conversions were few, — for the first twenty years hardly equal to the number of missionaries who laid down their lives to set up the standard of the cross in Western India. Gordon Hall had finished his course, his last effort being an appeal to American Christians to care for the twelve millions of the Maratha people, — an appeal which still awaits an adequate response. In Ceylon, too, it had seemed best to turn attention especially to the young, and twenty-five hundred boys and one fourth as many girls were in boarding and day schools. One revival after another cheered the hearts of the missionaries, till one hundred and thirty had been received into the churches, of whom seventy-five were from the boarding-schools. An attempt to found a Christian college, on which the hearts of the missionaries were much set, was thwarted by the jealousy of the local government. The coming of any more missionaries was forbidden, on the ground that the British government was abundantly able to Christianize its own subjects. The auspicious opening in Ceylon was thus checked, and many schools were given over to the Church Missionary Society.

In Western Asia only tentative efforts had been made. Dr. Anderson — afterward and so long known as the honored Foreign Secretary — was sent out to confer with the brethren in that quarter. As a result, Jonas King soon made his home at Athens, Bird and Whiting reoccupied Beirut, the Syrian Mission was begun, and arrangements were perfected for an early advance into Asia Minor.

Thus far, eleven hundred converts had been received to mission churches, — three fourths of these from the Indian tribes; fifty thousand pupils were found in mission schools, and the press had been put to use in eleven different languages. Twenty-eight native assistants were reported in Ceylon, five in the Sandwich Islands, and one

among the Indians, who bore the honored name of John Huss, — thirty-four in all. The population in the different fields that could be regarded as accessible may be estimated as not far from two hundred and twenty-five thousand.[1] The distribution of missionaries gave two missionaries to one thousand of the population among the Indians, one to two thousand in Ceylon, and one to three thousand, soon to be increased to one for every two thousand, in the Hawaiian Islands. Despite embarrassing debts, amounting sometimes to twenty per cent. on expenditures, the Prudential Committee had fearlessly accepted the services of every preacher of the gospel, who produced satisfactory evidence of his missionary qualifications, and called for more.[2]

Such was the supply of missionaries in 1830, when the whole number was about half what it is at present, while the accessible population to-day gives as large a number to the care of each missionary as to the entire missionary force at that time. The different Presbyterian and Congregational bodies were then united in one foreign missionary Board. The one stream now flows in four branches ; the number of missionaries has been increased four fold, the contributions twelve fold, the field of accessible population more than eight hundred fold.

III. 1830–1840.

The next decade is still more remarkable for the energy, the boldness, and the faith with which the work was carried forward, till the check received in consequence of the financial crisis in 1837. It was not so much the results accomplished as a sense of duty to the unenlightened millions — the claims of our Lord on the obedience of his followers and the sublime faith which laid hold of the promises of God — that prompted such generous endeavor, such large-hearted plans.

The missions to the Armenians were begun in 1831, when William Goodell entered the harbor of Constantinople ; the occupation of Smyrna, Broosa, Trebizond, soon followed. Justin Perkins pushed on to recover the Nestorians also to a purer faith ; the Mohammedans of Persia were not neglected. The attempt to reach Jerusalem lost its romance, but the beginnings at Beirut and on the Lebanon gave promise of the work to be done in the Syria Mission for the Arabic-speaking races of the world. The missions in India spread from Bombay into the interior on the one side, and from Ceylon on the other, across the Channel, and gave rise to what were afterward known as the Madras, Madura, and Arcot Missions. Vigorous efforts were made to establish missionaries in Siam, on the islands of Java, Borneo, Sumatra, and at Singapore, in the Indian Archipelago, — efforts made forever memorable by the tragic fate of Lyman and Munson. Still further to the east, early in 1830, Bridgman and Abeel had arrived at Canton, their expenses out and their support for a year having been assumed by a Christian merchant of New York city. This attempt to gain a foot-hold in China had been supplemented by explorations in the valley of the Min, and an ineffectual effort to gain a landing in Japan. Missions were begun in Western and Southeastern Africa, and plans were formed for pushing into the interior. The American continent was not neglected. Patagonia and the regions of the Columbia River were explored, and new missions instituted among the Indians of Oregon, the Pawnees, the Sioux, and the Abenaquis. The charge to Lindley, Grout, and others, on leaving for South Africa in 1834, contained these stirring words : "Large designs, vigorous action, dependence upon God, — these are the mottoes of our enterprise." In 1835 a call was made for fifty ordained missionaries and as many lay teachers to supply existing missions, and "five or six first-rate men, of apostolic spirit, to place in the central regions of Asia, in Afghanistan and Thibet, to report the intellectual and moral condition of those countries to the churches, and what can be done to bring the

[1] Sandwich Islands, one hundred thousand ; Indians, seventy-five thousand ; Marathas, twenty thousand ; Ceylon, twenty-five thousand ; and possibly five thousand in Western Asia.

[2] See *Annual Report* for 1831, p. 16.

gospel day upon the darkness of their long and dismal night." Large designs, surely! But a grander plan was presented the next year. The revival of 1831 and 1832 had awakened throughout the country a deeper interest in all Christian work. The income of the Board had doubled in the last six years, and was to be advanced still more the year to come. At the Annual Meeting of 1836, Dr. Anderson presented an outline of missionary work, in keeping with the spirit of the time. It was the first comprehensive survey of the mission field that had been laid before the Board. Leaving to other Boards and to the Christians of other nations their proper proportions, it called for twelve hundred and sixty ordained missionaries, four hundred and twenty laymen as assistants, besides female helpers probably as many more, — in short, for a missionary force of nearly four thousand men and women.[1] It was proposed to reach in the fields already opened and explored a population of sixty-three millions, on the basis of fifty thousand souls to each ordained missionary. Nothing better illustrates the growth of the missionary spirit and the broad views of the Prudential Committee and the Secretaries of that day — Rufus Anderson, David Green, and William J. Armstrong — than such a scheme; and it is worthy of note that, with the exception of the work in Papal Lands, the outline then sketched has been substantially followed in its details, not only by the American Board, but by the other Boards since organized out of its constituency.

This was also the first definite recognition before the Board of the necessary difference in the conduct of foreign and home missionary work. Hitherto missionaries had been provided for the work among the Indian tribes, in the Sandwich Islands and in Africa, much on the plan of home missions. The people were accessible; the missionary spirit ran high: but, in view of the population soon to be reached in other fields, a different method was necessary. It was not to be expected that the constituency of the Board, then numbering about four hundred thousand church members, almost identically the same as to-day, would supply the sixty-three millions embraced in the contemplated field of operations with missionaries, schools, and a Christian literature, on the home missionary plan.

In keeping with this larger and truer conception of the work to be done had been the advance in the contributions from $87,000, in 1830, to $252,000, in 1837. During the four years prior to the Annual Meeting in 1837 one hundred and eighty-five missionaries had been sent out, sixty-three of these in the year just closed; and forty-four more were under appointment, making an aggregate of one hundred and seven in a single year. It seemed as if the grand scheme outlined the year before was in a fair way to an early realization.

Then came the crash of 1837; the detention of missionaries ready to leave; the bitter necessity of retrenchment; the closing of schools and seminaries; the discouragement of missionaries and of their friends at home; and the exultation, in some cases, of the heathen abroad. The shock was felt at every station, filling the missionaries with embarrassment and grief, and striking with paralysis almost every branch of missionary labor. The blow fell most heavily on those missions that were the most advanced, on their schools and seminaries and opening work. In Ceylon only fourteen schools were left, out of one hundred and eighty-seven, and five thousand pupils were sent back to their homes. "What an offering to Swamy!" writes one of the missionaries, almost in despair. The boarding-schools for young men and women, that had been scenes of frequent revivals, were greatly reduced. The wide-spread impression — the result of past years of toil — that Christianity was soon to prevail was done away, and a generation was to pass before it was renewed. Indeed, it is only within the last three or four years that the work in Ceylon has regained the promise of 1836 and 1837. Other missions suffered as well. Among the Indians every school taught by a hired teacher was given up, and boarding-schools reduced in

[1] More exactly, 3,780.

number. This blow was specially disheartening to the Indian missions, which, with the exception of the Sandwich Islands, had gathered in twice as many members into their churches as all the other missions of the Board; disheartening, too, at a time when the United States Government was breaking up their homes and forcing so many of them across the Mississippi. The Indians felt that they had lost all their friends.

The missions in 1835–36 had simply sought to meet the calls pressed on them for schools and preachers; to meet the spirit of inquiry and of interest in the gospel which years of prayerful watching and labor had developed. The advance of $75,000 in the receipts of 1837 over the previous year could not be sustained. It was only made upon the most vigorous representations of the Secretaries. The earnest appeals of the Prudential Committee for $300,000 a year to meet the necessity of existing missions, to save from loss and disaster, were of no avail. Thirty missionaries under appointment were detained at home, waiting for funds to send them out. Young men who had been looking forward to the missionary work turned to other fields of labor. It is impossible to realize the extent of the disaster. It was not till fifteen years after, with the exception of the year 1842, that the regular income of the Board reached the sum of the $300,000 asked for, and a new forward movement was begun, which reached its highest point in 1869.

Happily the sad news of retrenchment was long in reaching the Sandwich Islands. The great work of grace begun and in progress there could not be stayed. It was well that in the dark days that followed at home such cheering news should come from these ends of the earth; that when the Board met in 1838 it should hear of 4,973 added to the churches on profession of faith, and the next of 10,725 more.

In 1840 the number of missionaries connected with the Board was 365. The populations that might be called accessible had more than kept pace with the growth of the missionary enterprise. In spite of all the oppositions of Romanism and the priesthood of the Oriental churches and the political intrigues of Russia, the Turkish Empire was opening to the truth. Mission stations had been begun in the interior. By means of the living preacher and the press, probably not less than half a million of souls in Western Asia were thus brought under the influence of the gospel, and as many more in India and Ceylon. A few thousands only were as yet accessible in Africa or in the Indian Archipelago. China was still practically closed to effort, and Japan was but a name. In all, including the Indian tribes and the Sandwich Islands, not less than one million two hundred thousand souls were within reach of missionary influence in the different fields of the Board.

IV. 1840–1850.

The decade from 1840 to 1850 witnessed little change in the foreign work. The difference in the income was but $10,000. The increase in the number of missionaries was but thirty in the entire field, and there was no increase in the number of native agents nor in educational efforts, save in the boarding-schools. These had advanced from twenty-four, with 807 pupils, to twenty-seven, with 1,094 pupils. The most noticeable advance was in the number and membership of the churches: from fifty-five to eighty-five churches, and from 17,234 to 25,875 members.

The missions to Siam, Singapore, Borneo, were given up, and the missionaries distributed at other points. Two new missions were begun in China, known as the Foochow and the Amoy, and the work was greatly enlarged in Asia Minor and in Syria. The missions in India, Ceylon, and among the Zulus attained to the full measure of their present strength.

In 1850, 100 of the 395 missionaries, male and female, were still to be found laboring among seven different Indian tribes, and in no field, save in the Sandwich Islands, had there been witnessed, year after year, such displays of the sanctifying power of the Holy Spirit. The ten churches among the Choctaws contained a membership of

1,100, of whom 182 were received in a single year. The Cherokees were well advanced in civilization. Besides profiting by the advantages of their own schools and seminaries, those who were able to do so sent their children to schools of a higher grade in the United States. The number of church members among the Indians, notwithstanding losses by frequent removals and the changes to which they had been subjected by the United States Government, was reported in 1850 as 1,639, — 500 more than in all the Asiatic missions, including India, Ceylon, China, and the Turkish Empire. With all these it was still a day of small things, or rather of laying foundations.

When young Boone, of the Episcopal Church, was meditating his mission to China, a class-mate asked him, "What can you do if you go there? There is no door open." The future bishop answered, "If by going to China and working out my natural life, I could only oil the hinges, that others might go in and work there, I would gladly go." A good deal of this work of "oiling the hinges" had been done, and was still doing, by missionaries of the Board up to this time, in what are now flourishing missions. In some instances, as in the Indian Archipelago, no doors were found; but everywhere men and women labored on in faith and hope, in obedience to the divine command. Yet had it not been for the remarkable blessing of God in the Sandwich Islands and among the Indian tribes, it may well be questioned whether the churches would not have become discouraged.

The population accessible to the efforts of this Board in 1850 had greatly increased since 1840, and may be estimated at not less than four and one half millions,[1] or an average of twenty-eight thousand to each ordained missionary, supposing an even distribution over the entire field. The problem was becoming a grave one. The field had enlarged almost four fold within ten years, but there had been little or no advance in the working force, or in the means at the disposal of the Board. This long stand-still was due to various causes, among which may be mentioned the reaction from the special effort of 1836 and 1837; the impoverishment of many of the larger givers in the cities, who had suffered most deeply from financial reverses; the withdrawal of Presbyterians in the Southern States, and of some of the constituents of the Board at the North, because of the anti-slavery agitation; the division of the Presbyterian Church into two branches, in 1838, and the formal recognition by the Old School body of another foreign missionary Board; and the increasing demands of home missionary work, in view of foreign immigrants and the advance of population into new regions to the westward. Amid so many distracting and unfavorable influences it was much for the Board to have held its own.

It was low tide for two years more, with little change in the situation, only a small increase in the number of missionaries, till the entire number amounted to 402, including 163 ordained missionaries, — only one less [2] than are now on the rolls of the Board. By the most rigid economy, and an expenditure of only $257,000 in 1852, though $300,000 were urgently needed, the Board was reported out of debt, with $535 in the treasury, — in part the result of special efforts inaugurated at the Annual Meeting of the Board in this city.

V. 1850–1860.

During this decade two new missions were instituted: one in Micronesia, to give scope to missionary effort in the Sandwich Islands; and the other, the Arcot Mission, to enlarge work among the Tamil-speaking people of India. This mission, however, with the Amoy Mission in China, was transferred to the Board of the Reformed Church in 1857, when that body ceased to work through the American Board. The withdrawal of sixteen missionaries and the transfer of an average current expenditure of about $12,000 a year made but little difference in the field or in the expenses of the

[1] Africa, 60,000; Western Asia, 1,200,000; Maratha field, 1,300,000; Madura, 1,200,000; China, 500,000; Sandwich Islands, 100,000; North American Indians, 75,000.

[2] Deducting the old missionaries still residing at the Sandwich Islands.

Board. Seven churches, with nearly three hundred members, were transferred. By the giving up of the Amoy Mission the American Board lost its vantage-ground in China as compared with other missionary societies. No mission had greater promise, and none has been more fruitful or made more substantial progress, than this. The fact that last May seven churches in the Amoy Mission called pastors, with the pledge of their support, is one of the most encouraging signs attending missionary operations in the Chinese Empire. The mission to the Jews, which had been begun in 1832 by Mr. Schauffler, since known as the "venerable Dr. Schauffler," was formally discontinued in 1856, and the missionaries transferred to the Armenian missions. Other societies were ready to prosecute labor among the Jews, and there seemed to be no probable lack of effort in their behalf. Missions among the Choctaw and Cherokee Indians were discontinued in 1859 and in 1860, partly in view of peculiar difficulties attending work among them, and partly, too, because those tribes had become so far Christianized and civilized as to be no longer proper objects of foreign missionary effort, in view of the claims of other portions of the unevangelized world. For the same reason there was a withdrawal in part of expenditure in the Sandwich Islands, and a formal recognition of the Hawaiian kingdom as a Christian nation.[1]

Steady and persistent efforts in India and Ceylon were bringing in returns, but there was nothing of special moment to record in those fields, save the action of the Deputation in 1855, in recalling the attention of the missionaries to preaching in the native languages rather than education as the appointed means of saving men. In Africa, there was no small sacrifice of life and money, but as yet with no marked success.

But in Western Asia a great advance had been made, and by the year 1860 the work had nearly reached its present limits. Eleven powerful revivals among the Nestorians had set the seal of divine blessing on the labors of Perkins, Stoddard, Miss Fisk, and others. Living churches of Christ had been gathered at Mosul and Diarbekir on the Tigris, at Sidon, Beirut, Abeih, and other places in the Syrian Mission, and at various central points in Asia Minor, and work was beginning among the Bulgarians.

The number of missionaries, men and women, in 1860 was nineteen less than in 1850, but the loss had been made up by an increase in the number of native preachers and helpers. The average annual contributions to the treasury had increased by nearly $90,000. The Board had pushed its operations to the extreme limits of its means, and sometimes, following what seemed to be the manifest leadings of Providence, had gone beyond them. The increase in contributions did not keep pace with the growing work; still less did the offers of service. It was becoming evident that more reliance must be placed on native agents and on the efforts of native Christians to sustain their own institutions. The towns and cities occupied in different parts of the world had doubled during the decade, an increase from 134 to 269; the number of places in charge of missionaries had increased from 106 to 119, and those in charge of native pastors and preachers from 28 to 150. The lesson could not be mistaken. Its conclusions were embodied in an *Outline of Mission Policy* from the pen of Mr. Treat, and formally adopted by the Prudential Committee in 1856, and reported to the Board. It was the result of a study of missionary development under the leadings of divine Providence. The subsequent conduct of the missions of the Board has been based largely on the principles set forth in this outline, though individual missionaries differ in the degree and thoroughness with which they observe them.

It was not that the methods formerly followed were wrong in the peculiar circumstances amid which missions had been begun, but, in the changed conditions of the work as the result of progress, of experience, and a wider observation, the time had come for a revision of methods. The few hundreds and thousands accessible at first

[1] Subsequent events have shown that, though a relatively larger proportion of the population was enrolled in the membership of the churches than is to be found in most Christian countries, sufficient time had not elapsed for their discipline and growth in moral and social Christian character to be left to themselves, or without the watch and care of those whose character had been the product of Christian institutions which were the slow growth of centuries.

had given place to the millions. Christianity had gained a prestige and influence that secured for it attention as never before. Indeed, the time was near when barriers to missionary operations in all parts of the globe were to be removed, and the due preparation must be made. The population accessible to the Board in 1860 was not less than ten millions,[1] or sixty thousand to each ordained missionary, and about twenty-six thousand to each man and woman from this country engaged in the foreign work.

The half century of the Board closed hopefully. The debt of $66,000, reported in 1859, was removed in grateful recognition of the divine blessing, and just in time, before the strain and trial incident to the great civil war. The little group of eight who composed the first missionary company were represented by 1,257 men and women that had been distributed through twenty-six different missions in all portions of the globe. One hundred and sixty-two churches in which 55,000 members had been enrolled, an average of over 1,000 a year, attested the presence and blessing of the Holy Spirit. Thousands and tens of thousands of children had been gathered into schools. Fifty millions of pages, in over forty different languages, were annually issued from the press, including the Scriptures entire or in portions. There was good reason for observing the jubilee of 1860.

VI. 1860–1870.

The decade from 1860 to 1870 was one of steady growth in existing missions, with but little other change. The number of towns and cities occupied increased from 269 in 1860 to 632 in 1870. As the number of missionaries had fallen off from 376 to 354, and of ordained missionaries from 166 to 143, the enlargement of operations was due to the increase of native agents. The income of the Board was sustained with singular fidelity during the war. For five years out of the ten, a small surplus was reported in the treasury. The great embarrassment was the inability to secure new missionaries. For six years only twenty-three new laborers were sent forth, and the missionary staff was reduced in 1866 to 312, but rose again in 1870 to 354. The number of missionaries reported in 1852 was not reached again for nearly thirty years. The field had been enlarging as never before. China was so effectually opened by the war of 1860 and subsequent treaties that Dr. Blodget, of Peking, wrote in 1866, "I know of nothing to hinder young men from going two by two to towns, cities, and villages throughout the whole country, preaching the gospel and distributing the Word of God to all the people." The day looked forward to by the patient Bridgman had come. His eyes had seen it, and the burden resting on his heart found expression in his dying soliloquy, "Will the churches sustain the mission?" In keeping with the new opportunity, Mr. Treat in 1867 urged upon the churches the special obligation to evangelize the Chinese Empire. Alluding to the efforts put forth in our great war, just ended, he closed one of his most finished paragraphs with the words, "Doing great things for the heathen has ceased to be a question of power; henceforth it is simply a question of will."

In the mean while Japan was opening. A special messenger to the churches of this country appeared in the person of Joseph Neesima, sent, not of men nor by men, but manifestly of God. His earnest pleading during one of his college vacations, "Send missionaries to my country! Send missionaries to my country!" rung in the ears of the Foreign Secretary, and in 1869 the Board formally appointed the son of a former Secretary to that interesting field. The decade closed with enlargement for China, and the preparation for the new work in Japan.

The accessible population was at least threefold greater at the close of the decade than at its beginning; but there had been no enlargement of the missionary forces. Singularly enough, for four years the number of men in the service remained at the same figure. We seemed to have reached the limit of missionary strength; but there had

[1] In Africa, 60,000; Western Asia, 4,000,000; in the Maratha mission, 4,000,000; in Madura 1,200,000; in China, 600,000; in the Sandwich Islands, 100,000; among the North American Indians, 40,000.

been enlargement in the direction of the native agency, and the range of Christian influence was steadily widening.

VII. 1870–1882.

The year 1870 was a memorable one in the history of the Board in consequence of the withdrawal of the great body of the New School Presbyterian portion of its constituency. The outlook was not hopeful. The year closed with a debt of over $22,000, and with a prospective loss of what proved to be from one fourth to one third of its pecuniary support, while still by far the greater number of its mission fields remained on its hands. The portion transferred included but a small fraction of the population then accessible, but it covered fields of great popular interest, especially the Syria and the Nestorian missions, precious in the memories of past years, and in the lives and labors of some of the noblest and worthiest of missionaries.

It was fitting that the meeting of the Board in 1871 should be held at Salem, as one of the early centers of missionary effort and interest; as the place, too, from which the first missionaries set sail to the foreign field. It was with some misgiving that the friends of the Board came together. They knew that many who had shared with them in the discussions and privileges and Christian fellowships of the Annual Meetings would not be present, and there was some fear that the meeting would be thinly attended in consequence. But there was an unexpected rally from all quarters, and the meeting of 1871 was the largest ever held up to that time, with the single exception of the Jubilee Meeting of 1860, at Boston.

The manner in which the constituents of the Board thus rallied to its support was very cheering, — something magnificent. They gave all that was asked for the added burdens of the work, and reduced the legacy of debt by over $18,000. The next year the remainder of the debt was cleared off, and over $16,000 surplus reported in the treasury at the close of the year 1872. In these circumstances the work in Papal lands was entered on with vigor. The missionary staff was increased from 123 ordained missionaries in 1871, to 152 in 1874, and thirty-six new places were occupied by native preachers. But the next four years were years of trial; of encouragement abroad, but of discouragement at home. The limit of home effort seemed to have been reached again; no increase in the receipts of the Board, despite the most urgent appeals from the missions, and the most faithful representations of the Prudential Committee, set forth with all the clearness, force, and eloquence which characterized the productions of Secretary Treat. The field abroad was enlarging on every hand. Over 100 new centers of influence (from 493 to 608) had been occupied within the seven years; the number of pupils in high schools and seminaries had more than doubled (686 to 1,482). Fifty per cent. more pupils were to be found in the common schools (13,583 to 23,631), and sixty per cent. more members in the churches. The number of native pastors and preachers had been increased by nearly 100 (523 to 618), and hundreds more were needed in new places. This was the growth of seven years, — a growth that quite overran the annual receipts; and so debt was reported year after year, relieved in part by the generous offerings of friends at Chicago in 1875, and then again, as by special inspiration from the Head of the Church, wholly removed at Providence, in 1877. But it would not stay removed. The cry of the perishing sounded in our ears. The men at the front, who had given their lives to this work, were crippled in their efforts, almost despairing. The dark days of 1837 seemed to be coming back. One veteran, who had marched with Sherman to the sea, complained that it would be a waste of men and effort and opportunity, if, on going into action, he was to have but a single round of ammunition, when his old leader never thought of his going in with less than sixty. These cries and pleadings came to the Missionary House, and in the effort to meet them the result was debt, and then retrenchment. There was no help for it. The new work in Papal lands was cut down to the lowest figure. Men and women in the older fields were left short of means. Needed school buildings

and even comfortable houses for missionaries must wait. Native agents, on whom years of labor had been spent, and on whom so much depended to take up and carry forward the work begun, had to be dismissed and left to go into secular pursuits. The sum of $100,000 a year more than the average receipts was required. But the friends who had again and again come to the rescue, were beginning to complain, and there was no alternative but to cut down appropriations and reduce the scale of expenditures, cost what it might; and it was done, — done, with what result need not be here repeated. But in the darkest hour the prayers of many were heard, and deliverance came through the Otis legacy. The cable conveyed the glad message, and there was new hope and joy and thanksgiving in every station round the globe. A more signal instance of divine interposition in behalf of Christian work is not recorded in the annals of the church. The Lord would relieve his people, and beckon them to grander enterprises. The first duty of the Prudential Committee — the relief of the instant distress — had been attended to. The next was the supply of long-deferred necessities, in order to put the different missions in the best possible working order; and lastly, some new enterprise to meet the popular expectation of enlargement, especially in the direction of China and Africa. The practical impossibility of making the Christian public aware of the real distress which the Board had suffered, or of the demands of existing missions, became only the more obvious by calls to establish missions in Jamaica, Cuba, Brazil, Bolivia, Peru, Ecuador, Guatemala, New Zealand, Belgium, France, Portugal, and, more recently, in remote provinces of China, and in Corea, not to speak of new outlay in the old fields. Yet no new work has been attempted save on a limited scale in Africa, and, according to a long-cherished plan, in the province to the west of that already occupied in North China. By such forbearance against the most urgent representations of some of their friends, the Committee feel that they have justly earned the right to be called "Prudential."

The field now in charge of the Board is so large, and its demands are so great, that the utmost prudence and carefulness have been necessary to moderate undue expectations at home as well as abroad, and not to spend a dollar except for the best missionary reasons. No increase of salaries has been asked, or granted, save for the same reasons as would have been decisive four years ago, though missionaries then sometimes forbore to ask what they really needed for their health and the welfare of their families. Not a school building has been erected, or aid given towards one, or for church building, except where the need seemed imperative. Indeed, if there has been any difference, greater scrutiny has been had and greater care shown in the use of funds. It has been the hope of the Committee that a wise and careful use of the great bequest would enable the Board to meet the deferred wants of the missions, and supply the current needs of healthful growth for a few years, while the churches, recognizing this singular interposition in their behalf, and the plan of the Committee to turn it to the best possible account, would so increase their contributions as to be ready to take up and carry forward the enlarged and constantly enlarging work. Thus far their hope has not been realized. The Committee feel, therefore, that it is due to themselves, due to the churches, due to the cause, and due to the leadings of divine Providence that a careful exhibit of the actual situation should be presented.

In 1870, by the great increase, especially in China, the population accessible and looking to the American Board for the gospel could not be estimated at less than 30,000,000,[1] or over 200,000 souls to each ordained missionary. The withdrawal of the Presbyterians diminished the entire field by perhaps half a million, and thus added to the quota of each missionary remaining with the old Board.

In 1870 was added the mission in Japan; and, two years later, missions in Papal lands; and, more recently, new fields opening in Central Africa and China, till the

[1] Africa, 300,000; Western Asia, 4,000,000; India, 6,000,000; China, 20,000,000; other fields, as Micronesia and North American Indians, 100,000.

aggregate population now dependent on this Board and accessible to its missionaries — as much so as the non-evangelical, non-church-going portion of the population of the United States — cannot be reckoned at less than 100,000,000, or between 600,000 and 700,000 for each ordained missionary.[1]

Such is the immense field that is practically dependent, not on all the Christian denominations of this country, as is the great home missionary field, but on the constituency of the American Board. It is a grand inheritance of Christian work, a sublime trust from the Head of the Church. Different portions of the field have been occupied in past years as the way opened, and according to opportunities, till, within the last twenty years, all barriers have gone down, and the whole field lies open, inviting us to come in and take possession in the name of the Lord of Hosts. While the one supreme object of developing self-sustaining, self-governing, and self-propagating churches of Christ is kept steadily in view, no uniform method can be followed in the matter of details. No two fields are altogether alike, and the differences must be regarded in carrying out the general plan. The Indian tribes and the people of the Sandwich Islands required a large and instant outlay of men and means, if they were to be saved from extinction. An ordained missionary to every three thousand souls, and as many more lay teachers, were necessary to the object in view, and the results amply justified the expenditure. So Ceylon was early occupied in force, and methods introduced there were admissible when only a small population was accessible. At a later day a larger force was thrown into Western Asia to revive the faith of the Oriental churches, with the ultimate aim of reaching through them the Moslem population of the Turkish Empire, till the number of ordained missionaries amounted to one for every 100,000 of the adherents to the nominal churches ; or, including the entire population, one missionary to every 400,000. There seems to be no occasion to change the plan of operations thus begun in the Turkish Empire. It has been a success. New life has been introduced; thousands have been gathered into living churches of Christ ; the Scriptures are in the hands of the people, in languages that they can read and understand ; schools of every grade, from colleges and seminaries and high schools down to common schools for both sexes, have been established, and their support would now be largely left to the people were it not for the poverty and wretchedness consequent on an oppressive government. Important reforms of hardly less value to the end in view have been instituted in the old churches, and already tens of thousands of copies of the Scriptures are in the hands of the Moslems. The leaven of the gospel is doing its work, and there is no occasion to enlarge, but only to keep up for a time longer, the missionary force now in the field, to aid and encourage the native churches in the completion of the work begun.

Passing to India, we find one missionary to 350,000 in the Maratha mission, one to 166,000 in the Madura mission, and one to 40,000 in Ceylon. In the latter field, unexpectedly restricted by the coming in of other societies, the supply is ample, and the work is so far advanced that little more is necessary hereafter than to aid in the support of educational institutions fitted to supply an adequate native agency. The Madura mission presents the most satisfactory example, in a purely heathen field, of a work well in hand and fairly supplied with missionaries : twelve men to a field embracing about 8,000 square miles, with a population of 2,000,000. Though the mission in 1850 begged for a large increase in working force, so as to have one ordained missionary to every fifty thousand souls, the number has remained practically unchanged, and by its steady growth and prosperous condition presents one of the most interesting studies in the whole field.

The twelve missionaries have the immediate charge of 228 towns and villages, in which religious services are regularly held, assisted by 170 native pastors, preachers,

[1] China, 40,000,000; Japan, 8,000,000; India, 6,000,000; Western Asia and European Turkey, 25,000,000: Austria, 6,000,000; Spain, 6,000,000; Mexico, 2,000,000; Africa, 10,000,000; Micronesia, North American Indians, 250,000.

and Bible readers, by 31 teachers, male and female, in 13 high schools and seminaries, and 186 teachers in the 160 common schools. The thirty-three churches have a membership of 2,591, and the schools of all grades have over four thousand pupils. Five devoted women from this country represent Woman's Boards. Medical work is well cared for by Dr. Chester and Mrs. Capron, in addition to other missionary labor. The press is not neglected, nor any of the agencies best fitted to evangelize the population. The steady and healthful growth of the work in this field, the advance of the natives in efforts to sustain their own churches and schools, and the respect and regard shown to the missionaries by all classes, the growing conviction that Christianity is to prevail, all commend the method here used for imitation in other mission fields of like grade, as in India and China.

On this basis, the number of ordained missionaries in the Maratha field should be raised from 12 to 25; in the Foochow mission, from 4 to 36; in North China, from 15 to 75; in Shanse and the regions beyond, from 4 to 120; in Africa, from 13 to 65; in Japan, in view of the civilization and activity of the people, it might be enough to double the present number, or increase it from 14 to 28. No change would be suggested in the Turkish missions, where this method is generally observed, as at Harpoot, Cesarea, and other centers, nor in Micronesia, nor among the North American Indians. In Papal lands, six new men, for the proper training of native evangelists, would probably suffice.

On this general plan, therefore, of three ordained missionaries to half a million of the unevangelized in the principal mission fields of the Board, one man to 300,000 in Japan, and one to 750,000 or 1,000,000 in Papal lands, there is need of not less than 300 ordained missionaries in addition to the present force. Add to this number 25 thoroughly trained Christian physicians, 25 laymen in various capacities, and 200 devoted Christian women, and we might hope, in the light of past experience, to meet the urgent demands of our portion of the field. In short, we need to treble our present working force in order to the early evangelization of such part of the world as has been left to the constituency of this Board. This would mean a missionary force of 450 ordained missionaries, 75 physicians and laymen, and 300 to 350 unmarried women for teachers and special evangelistic efforts among their own sex. Supposing the men to go out married, and we have an aggregate of nearly 1,400 men and women devoted to this service. This would give but one ordained missionary to every 220,000 on the average for the entire field. To supply means for carrying forward the work on this enlarged scale, including expenses for Christian education, for a Christian literature, and for such assistance as may be necessary till the rising Christian communities can care for themselves, in addition to salaries and buildings for the accommodation of missionaries, would require an annual outlay of not less than $2,000,000, or one half as much as is spent on education in the single city of New York.

The constituency of the Board have a right to our best judgment on the necessities of the work intrusted by them to our care, and it is not less our duty to the perishing millions, accessible and turning to us for the bread of life, to speak in their behalf.

"But," it may be said, "it is quite impossible to meet such a call." "Impossible" is not a good word for Christians, especially American Christians, to use. It does not sound well here, in view of what might have been had the work gone on from 1836 to the present time as during the twenty years previous, nor does it sound well in view of the growth and wealth of the churches that act through the Board. Would that we had something of the spirit that animated David Livingstone and his father in that humble Scotch home, as they talked of the good time coming, when men of wealth would go abroad at their own charges, or, failing of that, would send their sons!

OUR PRESENT FORCE.

Let us now take account of the force at present actually in the field. After deducting those who are disabled by reason of age or infirmity, and those who are as yet

unacquainted with the languages required, we shall find not more than one hundred and forty effective men. Add to these twenty missionary physicians and other laymen, one hundred unmarried women, devoted to schools and other work, and the wives of missionaries, most of whom are doing valuable service, and we have only about four hundred men and women as the actual working force, to whom is committed the evangelization of a population twice as large as is to be found in these United States. In this country we have one evangelical minister to every seven hundred of the population; and for home missionary purposes we may say that one ordained missionary is required for every thousand, though we are not sure that our home missionary societies would accept of so many for each of their missionaries. But it is idle to think of sending men to supply the need abroad in any such proportion. It is deemed enough to assign three ordained missionaries with their wives, and two single ladies, with possibly a missionary physician, to 500,000 souls. This proportion, — three ordained missionaries to 500,000 in the foreign field and one to 1,000 in the home field, — marks the difference between the two fields, and shows the possibility of evangelizing the world through the efforts of the churches of this generation.

With our present missionary force, or with any force that we can command, it is obvious that large expenditures are necessary for training schools and seminaries, that well-instructed preachers and teachers may be put into the field. As education advances, a Christian literature must supply the demand of the growing intelligence. The church edifice is as necessary in the foreign as in the home field. Indeed, every plea made for the various interests of the home work, for men and women of ability, tact, and true consecration; every plea for colleges and seminaries, for Christian literature and church building, are equally applicable to the foreign field, only intensified by the utter lack of the thousand elevating influences of centuries of Christian civilization. Every word of Carl Schurz and George William Curtis, at the recent Commencements of Harvard and Brown, as to the necessity of educated men to the welfare of the State, might have been uttered with as stringent logic and as brilliant eloquence at Constantinople, Bombay, or Peking; only we would have the education Christian, and not merely secular.

The simple fact that so large a sum is required as we are now expending, — about $650,000 a year, — when the number of ordained missionaries is no larger than it was thirty years ago, when the expenditure was only $257,000, is explained by the changes in methods of labor. The number of native agents is three times larger to-day than then, now 857, exclusive of more than 1,000 teachers. The number of out-stations in charge of native preachers in 1852, was 45; now it is 708. The number of high schools and seminaries has gone up from 17 to 104; of pupils in them, from 969 to 3,898. The drift of missionary expenditure is in the directions thus indicated. If men are not to be had from this country, it is clear that more regard must be paid to raising up an efficient force abroad. It is the lesson taught us by the experience of the last forty years; by the fact that so few young men in our colleges and seminaries are looking forward to the ministry; a lesson, too, enforced by the urgent appeals for men to enter the home field. For the most of us, the only thing we can do is to give of our means, not only to aid those who go abroad, but for the education and support of native co-laborers. So we become laborers together in the common cause. Certainly, if the present generation of the unevangelized is to hear the gospel message, it can only be by such united effort.

This method is not less the dictate of a wise economy. The average annual expense of a mission family, including outfit, travel, and dwelling-house, built or hired, expenses for children, for returns to this country from failure of health and other causes, is sufficient, when the proper institutions have been provided, to educate not less than forty young men or young women a year, and thus prepare them to become teachers and preachers to their own people; or it will supply such grants in aid as may be

wisely used in helping put forty native laborers into the field, till such time as they may receive their support from their own people. Thoughtful friends of missions are beginning to realize the situation. One of these, Mr. William C. Jones, of Warrington, England, a few years since placed $275,000 in the hands of the Church Missionary Society of England, for a native agency in India, and has recently added $360,000 for like work in China and Japan. His example may well be commended to Christian men possessed of wealth in this country. The income of $500,000 is needed at once for a native agency, in charge of missionaries of the American Board, in Japan and China; as much more for the Turkish missions; as much more for India and Papal lands, not to speak of Africa.

An urgent call has already come from North China for the establishment of a Christian college at Tientsin. The Oberlin Band are relying on another Oberlin in the new field of Shanse. Colleges in Ceylon and Turkey, the outgrowth of our mission work, and a dozen theological seminaries in different parts of the world, are pleading for more funds to improve the great opportunity. Here are calls, on the instant, for from two and a half to three millions of dollars to be devoted to higher Christian education, to the training of young men and young women to labor among their own people. The Zulu mission, in South Africa, asks for an enlargement and equipment of the seminary at Adams, to raise up native evangelists for Central Africa; and the time has come when the work in Papal lands, no longer an experiment but an assured success, calls for large sums, not only for Christian education, but for building purposes, as well, — $50,000 for Spain, $30,000 for Austria, and $50,000 for Mexico. At some important centers, like Constantinople and Bombay, where expenses are much the same as in our own cities, it is difficult, if not impossible, for the Christian communities to provide themselves with suitable buildings for worship or for education, such as should not only supply urgent wants, but give character and a sense of permanence to the work begun. For thirty years Constantinople has waited for a church building to be a center of church life at the capital, but the native Christians have not yet felt able to erect it, nor has the Board had funds at its disposal for such an enterprise, though at the very heart of its operations for the evangelization of an empire. But why set forth these pressing wants, when there is so little prospect of their being supplied? It is to give the constituency of the Board some just idea of the great work in which they are engaged; its vast opportunities, and the sublime privilege that is open to us as to no other people and to no other generation, to make wise use of our stewardship in the promotion of the kingdom of our Lord upon the earth.

Are any motives required to lead the constituency of this Board to greater effort in keeping with the great opportunity? We point to the Author and Finisher of our faith, who, for the joy set before him in his sacrifice for the world's redemption, endured the cross, despising the shame. We appeal to every generous sentiment of gratitude and of loyalty to him who hath done all things for us, and bids us go forward in his service. If results are needed to strengthen our faith in the ultimate success of our labors, we point to the wondrous growth of modern missions during the last fifty years, or, coming nearer home, to the singular blessing of God on the work of this Board during the last twelve years; the splendid development of woman's work at home and abroad; to two hundred more towns and cities occupied by preachers of the gospel; to twice as many children and youth in mission schools; four times as many high schools and seminaries, and five times as many pupils in them; to more than twice as many members enrolled in mission churches, and three times — perhaps four times — as much given by the native communities for Christian education and the support of their own institutions. No other twelve years of our history have such a record of progress, or so much to encourage us to write anew on our banners, "LARGE DESIGNS, VIGOROUS ACTION, DEPENDENCE UPON GOD."

Was it by accident that the last lines ever penned by the world's poet, Portland's gifted son, were anticipative of the coming glory ?

> "Out of the shadows of night
> The world rolls into light;
> It is daybreak everywhere." [1]

THE MISSIONARY HERITAGE OF THE PRESENT GENERATION.

By Rev. E. K. Alden, D. D., *Home Secretary.*

[*Presented at the Annual Meeting at Portland, October 4, 1882.*]

The fundamental principles of the missionary work are the same throughout all generations. Once for all time was the great sacrifice offered upon Calvary, designed for all nations and kindreds and peoples and tongues, sufficient for them all. Once for all time was the great command issued by the risen Lord, "Go ye into all the world and preach the gospel to every creature." Once for all time, in accordance with the divine promise, the Holy Spirit descended from heaven to earth, to abide with the church of Christ an energizing presence and power, until the day of final triumph. All the resources of omnipotence are thus accessible to the Lord's people in every generation, under all circumstances, in their endeavors to fulfill the sublime trust committed to them as heralds of the great salvation, even "to the uttermost parts of the earth." Unto them all is revealed the efficacious "word of reconciliation;" unto them all belongs the power of prevailing prayer; all alike may wield with the same invincible energy "the great and precious promises."

THE FUNDAMENTAL OBLIGATION.

No reason therefore exists, so far as provisions of divine grace are concerned, why any generation of the believing children of God, accepting these provisions, should not, during its own day, flood the world with divine light. This was the responsibility resting upon the first generation of the Christian church during the apostolic era; nor were the men of that generation wholly unmindful of their trust and opportunity. The same responsibility has rested upon each succeeding generation. Not specially to the men of the first century or to the men of the nineteenth century, not particularly to dwellers upon the Eastern continent or to those upon the Western, was given the final command of our Lord, but to every disciple of every age and of every clime. If any person, anywhere, under any circumstances, has received a definite missionary call, every person has received it. As far as the invitation has gone, "If any man thirst, let him come unto me and drink," so far has the command gone, "Let him that heareth say Come."

This idea essentially underlies all genuine Christian character. If Christian, then from its very nature it is missionary, sympathizing with Him who "tasted death for every man," and bearing to every man the glad tidings. Substantially, therefore, the same obligation, the same responsibility, the same privilege, and the same power, are committed to every generation of the Lord's people.

THE SUBSTANTIAL WORK.

Substantially, also, it is the same work which is to be attempted by each generation, namely, the rapid, the vigorous, and the wide-extended proclamation of the proffered salvation to the unevangelized of their own time. The disciples of Christ during the first century were accountable for the annunciation of the good news to the utmost of

[1] Longfellow, *Atlantic Monthly*, July, 1882.

their ability to the people of the first century. The same work for the second century may have been easier or more difficult; but, whatever it was, it belonged to the men of the second century. And so on to our own day. Those who have preceded us may have been faithful or faithless in the fulfillment of their special trusts. From them we may have inherited either facilities for the better accomplishment of our trust, or hindrances, or both. However this may be, the work of our day is substantially the same with the work of every preceding day, the proclamation of the same gospel clothed with the same power, by men who have but one earthly life in which to proclaim it, in behalf of men who have but one earthly life in which to receive it. If the disciples of Christ during the first century did this work well for their contemporaries, then they accomplished their main work. If they failed in this, whatever else they may have done, they failed as to their main work. And so with the second century, and the third, and so on to the nineteenth.

It is a fact to be emphasized that not primarily for succeeding generations are we to live, however important our work may be as related to the future, but primarily for the salvation of the men of our own day. Some of them dwell in America, and some in Africa; some in China, and some upon the islands of the Pacific; but they all belong to a contemporaneous generation, and for these are the men of to-day accountable, as their fathers were for the men of their day, and as the children will be for those of the coming day. In the endeavor to accomplish this work, great changes will be effected in civilization, in education, and in culture. All the attendant blessings of Christianity will begin to appear and to flourish. But these must be made to help, and not permitted to hinder the main work, the wide-spread proclamation of the gospel to those who know it not. To allow the aggressive evangelistic work to linger in order that some subordinate work may be more fully developed is to imperil both. Whatever else waits or fails, we must not permit the communication of the good tidings to those who have never heard them either to fail or to wait. Our first, continuous, and absolutely essential trust is to see to it that every person living on earth during our day, as far as we of our generation can accomplish it, receives the divine message. Whatever comes in as a help to this main work is in the normal line of Christian obligation, and must be faithfully fulfilled. And whatever retards or turns aside, however desirable under other conditions, must be resolutely denied indulgence.

OPPORTUNITY AND CIRCUMSTANCES VARY.

While this principle abides the same for all times, it is evident that in its application the opportunity and circumstances of each generation must make quite a difference in the methods and details of the work. Particularly may we expect growth from the accumulations of experience and from positive conquests, enlarging the field and furnishing new facilities for the extension of the Lord's kingdom. It would be mortifying indeed if nothing more were expected of the Christian world during the nineteenth century than during the first century, if no increment of power had been given to the church of Christ by the discovery of new continents and of new facilities of intercommunication. We might well be called degenerate, if we, in the use of the printing press, of steam, and of the electric telegraph, cannot accomplish more than could Paul and his associates in the use of parchments, of the Roman roads, and of the Alexandrian corn-ship. Every new science, every new language, every new invention, every new discovery, every advance in civilization, every accumulation of human knowledge, whatever belongs to the progress of human history, all enters into the opportunity, and of course into the responsibility of each new generation.

Would we therefore as a missionary Board discuss intelligently our own present obligation as related to a new generation upon which we are now entering, we must distinctly discern where we are, as related to the generations which have preceded. We cannot forget that we are inheritors of a sacred trust, and that we occupy a van-

tage position of power which is ours, as the result of lives which have ended, and of a work already accomplished. Other men labored, and we are entered into their labors.

Counting thirty years in round numbers as a generation, we may appropriately emphasize three of these periods as giving significance to the fourth, which is just commencing. The first of these periods, which may be regarded as mainly preparatory, will include the years between 1790 and 1820.

FIRST PERIOD, 1790–1820.

In the year 1790 Dr. Samuel Spring, of Newburyport, was forty-four years of age. His townsman and friend, William Bartlett, was forty-two. Jedidiah Huntington, of New London, was forty-seven, and John Treadwell and Nathaniel Emmons were each forty-five. Rev. Joseph Lyman, of Hatfield, was forty-one; His Honor William Phillips, forty; and Rev. Timothy Dwight, who for seven years had been pastor of the church in Greenfield, Conn., and who, five years later, was to be elected President of Yale College, was thirty-eight. When such men as these are just in the prime of their mature years, as representative men of the pulpit and the laity, we may be sure that something special is in preparation for the churches of New England.

The names of certain younger men may be mentioned in the same connection. In the year 1790 Jedediah Morse was twenty-nine years of age; Calvin Chapin, twenty-six; Samuel Worcester, Edward D. Griffin, and Zephaniah S. Moore, each twenty. Ebenezer Porter and Jesse Appleton were but eighteen, Leonard Woods but sixteen, and Lyman Beecher but fifteen. These young men, however, will soon be heard from.

The names of certain lads still under the training of the home may be also enrolled upon the same record. One of them is Heman Humphrey, aged eleven; another is Moses Stuart, aged ten; another, Jeremiah Evarts, aged nine. Three born the same year, two of them upon the same day, seven years of age in 1790, are Samuel J. Mills, Asahel Nettleton, and Edward Payson. Three born the same year, six years of age in 1790, are Gordon Hall, Samuel Newell, and James Richards. Cyrus Kingsbury, Joshua Huntington, and Sereno Edwards Dwight, have only reached the age of four; Asa Thurston, Justin Edwards, and Richard S. Storrs, of three; Adoniram Judson and Samuel Nott, of two; and there are six infants in their mothers' arms, whose age is counted by months, whose names are Ann Hasseltine, Daniel Poor, Benjamin C. Meigs, Daniel Temple, Hiram Bingham, and Miron Winslow. One year later Levi Spaulding is born; two years later, Levi Parsons, Pliny Fisk, Sybil Mosely afterwards Mrs. Bingham, William Goodell, and Jonas King; three years later, Harriet Atwood, John Scudder, and Cyrus Byington; four years later, Elias Cornelius, and Benjamin B. Wisner; five years later, Lucy Goodale afterwards Mrs. Thurston; and only six years later, William J. Armstrong and Rufus Anderson. It must never be forgotten that the fathers and mothers in Christian homes, and the ministers in Christian pulpits, who were training the children and youth of the last decade of the eighteenth century, were the chosen instruments of the Lord who were preparing the way for the important events which were soon to follow.

In the year 1798 the pastor of one of the churches of Connecticut, thanking God for the special outpouring of the Holy Spirit upon the people of his own town and vicinity, declared that he could stand at the front door of his house, and "number fifty or sixty contiguous congregations laid down in one field of divine wonders." Within two years from that time one hundred and fifty such revivals were reported among the churches of New England. Western Massachusetts largely shared with Connecticut in this work of grace. In the spirit of this revived church interest, in connection with the intelligence of revived missionary interest in Great Britain, expressed par-

ticularly in the organization of several missionary societies,[1] there were formed on this side of the water, the New York Missionary Society of 1796, the Berkshire and Columbia Missionary Society of 1797, the Connecticut Missionary Society of 1798, the Massachusetts Missionary Society of 1799,[2] the Hampshire Missionary Society and the Western Missionary Society of Pittsburg of 1802, and the Society for promoting Christian Knowledge of 1803, all on the broadest scale, aiming especially for the new pioneer settlements in Maine, New Hampshire, Vermont, New York, and distant Ohio; also for the heathen Indian tribes upon our continent,[3] yet not wholly forgetting the regions beyond, since the Massachusetts Missionary Society in 1804 elected as a corresponding member the President of the London Missionary Society, and added to its field the "more distant regions of the earth, as circumstances shall invite, and the ability of the society shall admit."

Then sprang up also the reawakened interest in evangelical doctrine,[4] ministers and churches beginning to discern the peril of the hour, expressed in the formation of the General Association of Massachusetts in 1802, intensified by the election in 1804 to the Hollis professorship of Divinity in Harvard College of Henry Ware,[5] resulting in the establishment of Andover Seminary in 1808, of Park Street Church in 1809,[6] of the American Board in 1810, of the New England Tract Society in 1814, of the American Education Society, and of the Boston Society for the Moral and Religious Instruction of the Poor in 1816, and of the Domestic Missionary Society in 1818. Nor must we omit the establishment of the *New York Missionary Magazine* in 1800, of the *Connecticut Missionary Magazine* in 1802, of the *Massachusetts Missionary Magazine* in 1803, united with the *Panoplist* in 1808, or the vigorous theological discussions of the entire period, especially of the second decade of the new century. It was certainly an eventful hour for the New England churches of seventy years ago, when there started from New Haven in the year 1810, upon the same day, in the same stage coach, Moses Stuart, aged thirty, bound for the new professorship in Andover Theological Seminary, and his young deacon, Jeremiah Evarts, aged twenty-nine, bound for Boston, to take charge of the *Panoplist*.

It is something to be emphasized, and to be remembered by later generations, that all these educational, theological, reformatory, and missionary enterprises were carried forward substantially by the same men, and were giving momentum to the whole movement, as well as determining its trend for years to come. It is significant that Samuel Worcester and Jeremiah Evarts were at the same time, one the secretary, and the other the treasurer, for six successive years, of both the Massachusetts Missionary Society and the American Board.[7] It is the same Dr. Griffin who preached his

[1] The English Baptist Missionary Society was formed in 1792; the London Missionary Society in 1795; the Edinburgh Missionary Society in 1796; the Church Missionary Society in 1800.

[2] "Wherever were the birthplace of foreign missions, and whatever their aliment in their infancy, they were dandled on the knees of the Massachusetts and Connecticut Missionary Societies, while they themselves were yet feeble." — *Richard S. Storrs, D. D., of Braintree. Semi-centennial Discourse, 1849.*

[3] Five generations of Mayhews labored among the Indians of Martha's Vineyard and vicinity, commencing with Thomas, in 1643, and continuing to the close of the life of Zechariah, who died in 1803, aged eighty-seven, a period of one hundred and sixty years.

A map published in 1788 has marked upon it the names of twenty-five places in Connecticut, New York, New Jersey, Pennsylvania, Ohio, and Michigan, where there were, or had been, Christian missions to the Indians.

[4] The first edition of Hopkins' *System of Divinity* was published in Boston in 1793. This same Samuel Hopkins, it should be remembered, with Ezra Stiles, had projected a plan for a mission to Africa as early as 1774, a plan which failed of execution on account of the political events culminating in the Revolutionary War.

[5] "In spite of all remonstrance, a man known to be an anti-Calvinist, suspected of Arianism, and soon to be developed a full-formed Unitarian, was put into an office whose incumbent was solemnly bound to 'profess and teach the principles of the Christian religion according to the well-known confession of faith drawn up by the synod of churches in New England.'" — *Joseph S. Clark, D. D.*

[6] Park Street Church, in Boston, according to the language of its original confession, was gathered on the basis of a "decided attachment to that system of the Christian religion which is distinguishly denominated evangelical; more particularly to those doctrines which, in proper sense, are styled doctrines of grace."

[7] It might be added that the same men were one chairman and the other clerk of the temperance committee whose deliberations resulted in 1811 in the formation of "The Massachusetts Society for the Suppression of Intemperance," the first organized temperance society of the Commonwealth.

eloquent missionary sermon of 1802, who delivers the Park Street theological lectures of 1811, both of them in the same revival spirit. The five men who extended five right hands of fellowship to the first five ordained missionaries in the Tabernacle Church of Salem in 1812, were Leonard Woods, Samuel Spring, Samuel Worcester, Edward D. Griffin, and Jedediah Morse, a five-fold intertwined cord of theology and of missions not easily broken.[1] When Park Street Church ordained its second pastor, Sereno Edwards Dwight, in 1817, five missionaries were ordained at the same time, and the memorable discourse preached by Lyman Beecher, entitled, "The Bible a Code of Laws," was appropriate alike to the theological and to the missionary atmosphere of the hour. These were the men contending earnestly for the faith, intensely fervent in revivals, profoundly interested in the most aggressive work of their own day, who, far beyond their possible conception, were building, not for one generation alone, but for the centuries. They digged deep, and laid the foundation on a rock.[2]

SECOND PERIOD, 1820–1850.[3]

The work of the second period from 1820 to 1850 brought into prominence the special efforts put forth for the education and evangelization of the North American Indians, which were attended with marked success, notwithstanding the sore trials connected with the work arising from the forced removal of several of the tribes. No men ever met privation and peril more heroically than those who, during this period, were connected with our missions to the Cherokees and Choctaws in Georgia and Mississippi, some of whom were imprisoned, and some accompanied the Indians upon that terrible exodus westward, when one fourth of the sixteen thousand fell victims by the way.

The papers prepared by Jeremiah Evarts, during this crisis, upon the Indian question, have not been surpassed in statesmanship and ability by any discussions or documents upon the same topic of that or any subsequent period. The fact that, notwithstanding all obstacles, the ingatherings into the churches among the Indian tribes were counted by several hundreds, multiplying into thousands, is one of the most interesting and suggestive of our missionary history. Whatever may be true in relation to our national government, as far as the churches represented by the American Board are concerned, our trust as to the Indian tribes has been honorably met.

The same period was preëminently the hour of the Lord's appointment for the ingathering of many thousand souls from the Hawaiian Islands; and with clear discernment of the opportunity, and a generous outlay both of money and of men, was it met.

Nor was the broader work among the Maratha and Tamil peoples of India neglected, that of the latter passing over from Jaffna to the Continent, and becoming well established in Madura and Madras.

Add to these the wide and fruitful fields opened by divine Providence in Western Asia, in Syria and Persia, and also the beginnings in China and Africa, and the work of those who were the energetic laborers of that generation has been seldom surpassed in importance or in interest.

[1] "One characteristic of the New England divinity from its birth in the great religious awakening of 1740, has ever been its hopeful and inspiring faith in the Divine promises of a coming age, — for which all the ages are groaning and travailing in birth until now, — an age when the Gospel shall have been preached to every creature, and when the victory of Christ over the ancient darkness and wickedness of the world shall be complete and universal." — *Leonard Bacon, D. D. Commemorative Discourse, 1858.*

[2] "The names of Mills, Newell, Parsons, Worcester, Spring, and such as theirs, fall gratefully on the ear of Christian benevolence, and stimulate to deeds of active virtue. Their memories are embalmed in the best affections of the heart, and will be cherished when all the monuments of earthly glory shall have crumbled into dust. Theirs was the privilege of laying the corner-stone of the missionary edifice in this country, an edifice based on the Rock of ages." — *Ebenezer Alden, M. D. Address before the Palestine Missionary Society, 1825.*

[3] The growth of our missionary work during this period and the next is but touched upon in this paper, being more particularly presented in the paper of Secretary Clark upon "The Growth and Need of the Foreign Work," and in the special report of Secretary Means upon "The Indians of the United States, and what is done for them."

The names of the men and women who wrought during this period, some of them laboring but a few years, and some of them spared into the generation following, are themselves suggestive of the nature both of the work and the workmen: Dr. and Mrs. Eli Smith and Harrison G. O. Dwight; William Goodell and Simeon H. Calhoun; Justin Perkins and Asahel Grant; David T. Stoddard and Fidelia Fisk; Poor and Meigs and Winslow and Scudder; Hume and Ballantine and Bridgman; Bishop and Gulick and Judd; Cyrus Kingsbury, Samuel A. Worcester, Daniel Lindley, and many more.

During the same period the missionary interest in the churches at home was largely increased, an interest which emphasized earnest revival work, which pervaded our Christian colleges and theological institutions, which added to the number and to the fervor of evangelical churches, many of them born out of great tribulation, and which permanently strengthened all benevolent agencies specially consecrated to the extension of a living spiritual faith in our land. We cannot forget that during this period Amherst College passed through its early years of momentous history, and began to send forth its steady stream of consecrated ministers and missionaries for Christ, supplementing in this direction the work of the older colleges, Williams, Dartmouth, Middlebury, and Yale; that this was the period when Lyman Beecher, Albert Barnes, and Asahel Nettleton were in their prime; when the American Home Missionary Society was formed; when the Presbyterian church became two bands, not without some commotion; when the voices of the Connecticut war horses were heard in the land, "saying among the trumpets, Ha! ha! and smelling the battle," *not* "afar off," all in the same interest of revivals and missions as well as of incisive theology; when the Sunday-school work and temperance and anti-slavery reforms began to rise into prominent notice, the latter, not without occasional thunder and threatened tempest, yet all under the guidance of One who rides upon the whirlwind and directs the storm. It was a vigorous period through which to live, and its special work was to be accomplished then or never. It is vividly brought back to us both in its serene and dignified, and also in its aggressive and sometimes controversial, features, by recalling to remembrance some of those who were present and prominent thirty-one years ago, when the American Board last met in Portland. Their forms seem to rise before us as we mention a few of their names: Theodore Frelinghuysen, our President, and Chief Justice Williams sitting by his side; Chancellor Walworth and Seth Terry; Lyman Beecher and Nehemiah Adams; William J. Hubbard and John Aiken; Enoch Pond and Benjamin Tappan; Levi Cutter and Asa Cummings; Samuel H. Walley, Anson G. Phelps, and John Tappan; Linus Child and Joel Hawes; Thomas H. Skinner, Samuel H. Cox, Nathan S. S. Beman; the preacher for the next year, Leonard Bacon,[1] and his alternate, William Adams; William Wisner, William Patton, Albert Barnes, Asa D. Smith, William A. Stearns, William T. Dwight, George Shepard, Zedekiah S. Barstow, John Todd, Parsons Cooke, Seth Sweetser, Justin Edwards, Edward N. Kirk, Charles Stoddard; not forgetting Secretaries Greene and Anderson, or Missionaries Goodell, Andrews, Byington, and Walker. What a history of that honored generation in the mere record of these names!

THIRD PERIOD, 1850–1880.

Of the generation just closed, the period of 1850–1880, little need be said — the actors being many of them still living, and the details of the work recent and familiar. It ought, however, to be mentioned with gratitude to God that this has been the period of largest perceptible and recorded growth, as well as of broadest plans and most liberal expenditure, as certainly it should have been with the life and momentum of the two preceding periods behind it. Particularly has progress been marked in the estab-

[1] Dr. Bacon was the only one of this list not present at Portland in 1851.

lishment of native churches, and in the ingathering into their fellowship, in the multiplication of native agency, and in all departments of educational work. It has been a period, also, of liberal benefactions, some of them munificent, to our various philanthropic, educational, and missionary institutions, and of increased and more intelligent missionary interest in the churches and throughout the land. Whether or not interest in the distinctive department of foreign missions has kept pace with that which has characterized all branches of evangelistic and educational work at home is an open question. We incline, on the whole, to answer the question in the affirmative. At any rate we are quite sure that if the correct answer is in the negative, we have hitherto made a grievous mistake which we must make haste to repair. Certainly there are abundant reasons why this department of the great work of the Christian church should move forward with largely increased energy during the fourth period upon which we have just entered.

FOURTH PERIOD, 1880–1910.

Of the heritage and the responsibility belonging to this new generation, 1880–1910, what shall we now say?

OUR MISSIONARY FIELDS.

First of all we may once more record the expression of gratitude adopted "as the deliberate judgment of the Board" in the form of a resolution at our Jubilee meeting in 1860, confirmed by the additional experience of twenty two years, that "*God has committed to our special husbandry some of the largest and noblest fields in the world.*"

If this was true, as it was, in relation to our five missions in India in 1860, when we recorded two thousand gathered into churches, and four thousand children and youth under Christian instruction, how much more impressively true is it to-day when, omitting two missions since passed over to the care of others, we record, in the remaining three, five thousand gathered into churches, and fifteen thousand under Christian instruction.

If this was true, as it was, in relation to our five missions in Turkey, Syria, and Persia, in 1860, when they recorded twelve hundred persons gathered into evangelical churches, and three thousand children and youth under Christian instruction, how much more impressively true to-day, when, excluding Syria and Persia, which have been committed to others, we report seven thousand gathered into evangelical churches, and another fifteen thousand under Christian instruction.

If China was a large and noble field in 1860, when we could report a score and a half gathered into the church, what shall we say of it to-day with our church-membership increased to nearly a thousand, and with the opening fields of promise Southward and Northward and Westward? Who will dare to set a limit to what the work of the American Board may be in China during the next thirty years?

And what shall we say of our possible growth in Japan, which we entered but thirteen years ago, where we also now number nearly a thousand gathered into Christian churches, and where stands up so prominently as a Christian educational center the noble Training School of Kioto? And what of the prospective results of our new explorations in Africa, as the doors shall open more widely, and we shall be able to enter in? What tidings may yet come to us under wise and efficient culture from Mexico and Spain and Austria? Who knows how rapidly the work in Papal Lands may expand when the united energies of the Lord's people are fully set toward their spiritual evangelization? or how soon the cheering message will be ours that our Indian tribes have become civilized Christian communities, included among the established churches of our land, a constituent and most interesting part of our great home field? And who can tell how many more thousands are to be "washed and sanctified and justified in the name of the Lord Jesus and by the Spirit of our God" from among the degraded islanders of the Pacific?

It is surely inspiring in the highest degree simply to mark upon the map of the world the strategic points we now hold as missionary centers, extending around the globe, and to consider how vitally and permanently we are reaching so many and varied races, peoples, languages, and religions, some of them rude and savage, and some of them representing the most elaborate systems of error ever devised, and the highest possible heathen civilization. It is a royal trust thus committed to us by the Lord of the harvest, these broad and promising fields, upon some of which so many years of faithful labor have been bestowed, upon some of which the harvest is white for the reapers.

OUR MISSIONARIES.

To the sacredness of our trust in the care of these noble missionary fields, we may appropriately add that of *the noble company of laborers who are cultivating those fields*. Whatever may be the imperfections of the present service, which none more clearly discern and more readily acknowledge than those most vigorously engaged in it, it is still true that as genuine a devotion to the Lord Jesus Christ and his coming kingdom, is manifested to-day among his living representatives in our missionary work abroad as has ever been known in our missionary history. There are men and women whose names cannot yet be publicly mentioned, for they still live, — long may they live if God will, — who will be honorably mentioned in future years by the side of those who first went forth, across seas almost unknown, to the quite unknown lands beyond.

Whoever imagines that the heroic day of the foreign missionary enterprise is past, is not familiar with the present missionary record, we will not say merely of the pioneer explorations of Africa and of the Pacific Islands, but of those of Eastern Turkey and of Northern China ; and perhaps if we knew the whole inner history of missionary trial in its unwritten record, we might add of Madura, and Bombay, and Constantinople. Certainly upon some of our missionary fields as heroic a Christian endurance is manifested to-day as was ever known by Ann H. Judson or Gordon Hall. The names of Pinkerton and Bagster are worthily associated with those of Munson and Lyman. They will live as long, or longer, upon the same honored missionary roll. We do not hesitate at all to-day to write upon the same illuminated page the names of Asa Thurston and of Benjamin G. Snow. And the living are equally worthy, some of them veterans approaching their semi-centennials, some of them in the vigor of their best mature years, and some of them yet young in the service. Not infrequently has it been remarked of late at the table of the Prudential Committee, that the evidence of genuine missionary consecration by some recently appointed to the service of the Board, and by some now active upon the field, is in certain respects as striking as at any previous period of our history. The thought suggested by this fact is one which should profoundly impress us all, namely, that this small and select corps of honored and beloved missionaries — only about one in a thousand of the total membership of our Congregational churches — is a part of our sacred trust, committed to us to be sustained by prayer, sympathy, and benefaction, and never for one hour to be betrayed.

This personal surrender of young hearts to the life-long missionary work, sometimes after struggles whose inner history is known only to the Lord, this personal surrender by fathers and mothers of the choicest of their sons and daughters, cheerfully and thankfully made, yet not always without an unrecorded history here also,[1] this self-sacrificing devotion of lives upon the altar of Christ in obedience to his great command, in which pastors and churches not infrequently participate, is a trust committed to this American Board which we should be utterly unworthy to receive did we not most tenderly appreciate. With growing intelligence and fidelity, therefore, must we cherish it, as each new generation moves on.

[1] "It is easy enough to send other people's sons to a far-off land, but not quite so easy to offer our own to the work." — *Testimony of a father giving up his son as a foreign missionary, August*, 1882.

CONSECRATED GIFTS.

Still another trust we should appropriately and gratefully recognize, namely, *the confidence of the churches and of individual donors expressed not merely in prayer and sympathy, but also in consecrated gifts.*

Among the early benefactions to the American Board we find the repeated record of memorial donations. It is quite evident that there was a private experience in many of those gifts of money as sacred as in those of personal surrender to the missionary work. No one is familiar with the record of the charities of Solomon Goodell, of Jamaica, Vermont, who has any question that he was as thoroughly identified with the foreign missionary work as was his more conspicuous nephew William, to whom, when a boy in Phillips Academy, he sent a handsome yoke of oxen to help "draw him up some of the steep and rugged hills of science." No one has thought considerately of what was involved in the close economy for years which enabled a female domestic in Cornish, N. H., whose wages were fifty cents a week, to leave accumulations to the amount of several hundred dollars, as the first legacy paid into our treasury, without feeling that the name of Sally Thomas is as honorable on the missionary record as that of Harriet Newell. Who but the Lord himself knows the prolonged inner history of those years of missionary prayer and consecration?

These are not isolated records. They are a part of the continuous life of the past three-score years and ten. The largest proportion by far of all the gifts which enter into the current receipts of our missionary treasuries are the fruit of careful Christian economy, exercised and trained for the very purpose of being enabled to bestow these gifts. This is true alike whether the gifts are relatively large or small. It is a mistake to suppose that the regular and systematic donors to our leading benevolent and educational charities, whether their gifts are counted by tens or by thousands, do not exercise self-denial in their bestowment. Some, indeed, give "of their abundance," and the abundance remains; we are grateful therefor. But as a rule these gifts are the result of continuous self-denial, so continuous that it has become a habit cherished definitely for its benevolent uses. And the gifts of such men and women are sacred trusts, whether small or large in amount. Sometimes with these, also, there is connected a private history which makes every dollar a precious memorial gift bathed in prayer and personal consecration. He who imagines that self-sacrifice has gone out of the benevolent contributions of to-day, is as ignorant of their secret personal history as is he who supposes that the heroic element has vanished from the missionary work. And both of them are as ignorant as was Judas when he criticised Mary for breaking the alabaster box of precious ointment upon the Saviour's head, or as the rulers of the Jews when they thought they knew the inmost heart of Joseph of Arimathea.

It is related of Adoniram Judson, when he was on his visit to this country after more than thirty years of toilsome foreign service, that upon one occasion, when listening to a public address from a youthful missionary who was severely censuring the churches and ministers before him for their lack of missionary interest, the scarred veteran turned to him and quietly remarked, "My young friend, you ought to know that there is as genuine a missionary consecration here at home as ever you have shown or I." It was a deserved rebuke, and came from the appropriate lips. Foreign missionary consecration, as every true missionary will be the first to emphasize, does not consist in a voyage across the ocean, and a residence, whatever may be the externals, pleasant or otherwise, in foreign lands. Foreign missionary consecration is the surrender of the entire being, "spirit, soul, and body;" person, time, energy, and property, to the proclamation of Christ, to the utmost of our ability, in our own time to the ends of the earth. And this is known just as truly in the self-denying and systematic bestowment of gifts, as in the individual bearing of the mes-

sage.[1] Therefore it becomes a missionary society like the American Board to recognize the sacredness of the gifts intrusted to it as truly as that of the personal missionaries and of the missionary fields. And this point grows in importance as the gifts and legacies become larger, as they must become if the spirit of missionary consecration pervades more thoroughly, as it will, the churches and the ministry at home. Not only has the Lord declared, "All souls are mine." He hath also said, "The silver and the gold are mine." When, therefore, through human instruments, he commits these, his own possessions, into our hands for the spread of the gospel throughout the world, be they the consecrated souls or the consecrated gifts, they are alike to be received and appropriated as a sacred trust.

OUR TRUST, OUR POWER.

Nor should we forget that these noble trusts which have been so generously committed to us in the past, and which we have no reason to doubt are to be more largely committed to us in the future, constitute our magnificent power. Here in a pre-eminent sense, for the coming generation is our great Christian opportunity. This is the field upon which we shall do our best work, most fruitful, far-reaching, and permanent. And if well done, on a liberal scale worthy of the trust, it will assuredly bear with it everything else. For there is no thorough intelligent surrender to the proclamation of Christ throughout the world which does not, from the very nature of that surrender, carry with it the most thorough devotion to every department of home evangelistic service, and to every conceivable form of personal Christian growth and activity. Our supreme place of power for our churches and ministry, for the day which is just before us, is that which gives us our broadest out-look and our widest reach of influence for all lands and for all time.

OUR NECESSITY, A FRESH SPIRITUAL ANOINTING.

We may well ask the question, "Who is sufficient for these things?" And as we bow our heads to receive the Master's reply, we shall certainly receive it in the bestowal of a fresh divine spiritual anointing, setting us apart anew for our own personal work during our new generation of opportunity, and enabling us to say humbly, but also with assurance of faith, "I can do all things, through Christ that strengtheneth me."

Oh for this divine spiritual anointing in fullest measure, at this eventful period of our history, descending upon the missionaries of this Board, some of them drawing near to the end of a prolonged and useful service, many of them young, and having the prospect of more than one generation before them! Who need this anointing more than our messengers abroad, exposed as they are to peculiar perils to their own spiritual life, as they themselves well know when they send home so earnestly the urgent request, "Pray for us"?

[1] "I have recently learned of one of the contributors to the Board who, although a widow living in a small cottage without a servant, doing her own work, gives her thousand dollars a year to the Board, and hopes to continue it while she lives. Her husband was a moderate farmer, and gave, as I understand, a like sum annually." — *Home Department Correspondence, September*, 1882.

"Inclosed find a check of $1,000 for the A. B. C. F. M. It was set apart for this object several weeks since, but has been unavoidably detained. This money has been acquired by close economy, and the blessing of the Lord on my labors as a teacher. I hope it will be placed where it will accomplish the most good in the Master's vineyard. When acknowledging it please say 'From a friend of missions,' instead of using my name. God grant that his work may not be hindered by a depleted treasury, and may he give you the needed wisdom and grace to employ it wisely and well.

"My father, always a friend of missions, in his eighty-ninth year, chopped and piled more than one hundred cords of wood. Every dollar of the avails was donated to the American Missionary Association. He was a hard-working farmer. He once gave sixty dollars to Mount Holyoke Seminary in its early years. At that time he knew little of Miss Lyon and her work. Afterward I was privileged to become her pupil; and when I told him of her Christian labors and her zeal in the cause of missions, he said, 'That sixty dollars I gave could not have been better expended.' But for the example of such a father and such a teacher, very likely the sum herein inclosed would never have reached your treasury." — *Additional Home Department Correspondence, September*, 1882.

Oh for the same fresh anointing upon the officers and members of this Board, the gravity of whose trusts in the selection of missionaries, in the wise distribution and appropriation of the funds committed to them, and in the decision of intricate and momentous questions is increasing every year!

Oh for a similar anointing upon all pastors and churches; upon the teachers of our colleges and theological seminaries; upon the Christian women of our land who labor with us so efficiently in the gospel of the kingdom, and who, from the beginning, have been among the first to proclaim the risen Lord; upon our Sunday-schools, with their great army of half a million souls; and upon Christian households!

THE TIME IS SHORT.

And if the thought occurs to some of us that our years of vigorous service are not many, if we are reminded of the symbol upon the monument of John Howard, as emblematic of man's active life, a dial-plate on which are drawn lines to represent only four hours, "from ten to two," we may, perhaps, be encouraged if we recall the names of some who were not permitted, all of them, even to fill up the "four hours," but who are so identified with our missionary history that we often think of them as veterans.

Samuel Worcester and Jeremiah Evarts, "venerable men" as we picture them, neither of them attained to the age of fifty-one; William J. Armstrong was but fifty; Henry S. West, but forty-nine; Marshall D. Sanders, but forty-eight; Fidelia Fiske, but forty-six; Robert A. Hume, but forty-five; Edward Payson, but forty-four; Augustus Walker, but forty-three; Henry Ballantine and George W. Dunmore, but forty-two; Benjamin B. Wisner, but forty-one; Gordon Hall, but forty; James Richards, Elias Cornelius, and David T. Stoddard, but thirty-eight; Samuel Newell, Mrs. Ann H. Judson, Joshua Huntington, and Asahel Grant, were but thirty-seven; Samuel J. Mills, Jr., still "Junior" when he died, but thirty-five; Mrs. Sarah L. Huntington Smith, Dr. Azariah Smith, Dr. D. W. Osgood, but thirty-four; Pliny Fisk finished his earthly life at thirty-three, one year older then than Henry Martyn; George Champion was but thirty-one; Levi Parsons and Samuel Munson, but thirty, one year older then than David Brainard; Henry Lobdell was but twenty-eight; David C. Scudder, but twenty-seven; Henry Lyman and Judith S. Grant, but twenty-five; Harriet Harding Williams, but twenty-one; and Harriet Newell, when she was laid to rest upon the Isle of France, had completed but nineteen years and one month. Certainly something can be accomplished in "four hours."

PAST-MERIDIAN.

But if any are reminded to-day, as those certainly are who recall the meeting of thirty-one years ago, that the generations as well as the years are rolling on, and that possibly it may be with some of us, almost unconsciously, "past-meridian," we may still take courage when we remember that more than one decisive battle in more than one memorable campaign has been fought in the afternoon, and that occasionally even "the sun stands still upon Gibeon, and the moon in the valley of Ajalon," in order that the triumph may be complete. "We have lost the battle, and we are being cut to pieces," was the disheartening message on one occasion sent to a great military commander by one of his subordinate officers. The commander took out his watch and replied, "It is only two o'clock; you have lost the battle; but there is time enough to win another: charge upon the foe." It was a victorious charge.

FORWARD.

So may it be with us as we draw near to the end of this nineteenth century, be we younger or older in the service. The new generation is before us, with its grander and possibly more difficult work, with its nobler heroism, and with its assured con-

quests. But one thing remains for us to do: to accept the work humbly and gratefully in all its breadth and dignity, — something better than any preceding generation has achieved or attempted, something worthy of our heritage and our trust, something commensurate to the greatness of our opportunity, — and then by the grace of God to GO FORWARD IN THE NAME OF THE GREAT COMMANDER, AND IN OBEDIENCE TO HIS WORD.

THE INDIANS IN THE UNITED STATES, AND WHAT IS DONE FOR THEM.

BY REV. JOHN O. MEANS, D. D., SECRETARY.

[*Read at the Meeting of the American Board, Portland, Me., October 3, 1882.*]

THE Annual Report of the Dakota Indian Mission is presented in the usual form. In addition, it seems to the Prudential Committee desirable to lay before the Board brief statements with regard to the Indians in the United States, and what is done for them, in the light of which we may more intelligently consider our own work.

In the months of April and May a committee, consisting of Rev. Dr. A. C. Thompson, C. C. Burr, Esq., and Secretary Means, spent several weeks in visiting the stations of the Dakota Mission. The instructions by which they were guided, and the full report of their observations, will be placed in the hands of the Committee on the Dakota Mission, appointed at this meeting. The main facts of their report are embodied in this paper.[1]

THE NUMBER AND CONDITION OF THE INDIANS.

In the year 1881 the number of Indians in the United States, exclusive of Alaska, was 261,851. Of these the five civilized tribes in the Indian Territory numbered 59,277, while 202,574 were on reservations, or roaming at large. Out of the 260,000 there were 100,000 who have discarded blankets, and are wearing citizen's dress wholly or in part.[2]

[1] The Visiting Committee left Boston April 18, and reached the city in return May 28. Rev. Joseph Ward, of Yankton, who had been invited by the Prudential Committee to accompany them, went with them to Santee, and assisted materially in the general consultations with the missionaries, and in the private counsels of the Committee. Their appreciation of his valuable services is put on record. Pressing duties connected with Yankton College rendered it impossible for him to accompany the Committee to Fort Sully, Sissiton, and Fort Berthold.

On the way to the mission field, in passing through Chicago, and again in returning, the Committee had conferences with the ladies of the Woman's Board of Missions of the Interior. Mrs. Dr. A. C. Thompson, of the Executive Committee of the Woman's Board of Boston, accompanied the Visiting Committee, and had a full share in the observations and consultations, and brought the Committee into more confidential relations than otherwise might have been possible with the Christian women in the mission field, as well as with the friends in Chicago.

The Committee first visited the mission station at the Santee Agency. Dr. Thompson and wife reached it Saturday evening, April 22, and participated in the religious services Sunday. Messrs. Burr, Ward, and Means arrived Monday afternoon. A visit was made to Bazil Creek, and the Committee were visited by the Ponca Chiefs, and received from them a request to establish a school at their reservation, about thirty miles distant. The Committee left Santee late Wednesday afternoon, and proceeded to the Fort Sully station. Sunday, April 30, and Monday, they spent with the mission family at Peoria Bottom, — the post-office is now Oahe, Hughes Co., Dakota, — and Tuesday and Wednesday they visited Fort Sully, Fort Bennet, the Sans Arc, and Minneconjou, and other villages in the Cheyenne Valley, and left Oahe Thursday for the Sissiton Agency, which they reached late Saturday night, May 6. Here the Goodwill and Ascension churches were visited, and besides seeing all the members of the missions, and sharing their hospitalities, as they did the hospitalities of the missionaries at each of the other stations, the Committee had interviews with Rev. John B. Renville, Rev. David Greycloud, Rev. Joseph Irondoor, and Rev. Charles R. Crawford, native pastors, and other Indian elders. Here, also, as at the other stations, they had favorable opportunity of seeing the government school, and received generous hospitality from Major Crissey, United States Indian Agent, who imparted important information. The Sissiton reservation was left Wednesday, May 10. The following Sunday was spent in Bismarck, from which, by a wagon ride of ninety miles, Fort Berthold was reached late Tuesday evening, May 16. The Committee reached Bismarck again Friday, May 19, having met with no accident and few detentions, and having been preserved in uninterrupted health, for which hearty thanks were given to our Heavenly Father.

[2] The births and deaths were partially reported in 1881; among the same tribes the births were 2,339, the deaths 1,989, which may indicate that the number of Indians is not decreasing.

The Indians are not evenly distributed. Washington Territory has 13,137; the Indian Territory, 18,395, exclusive of the civilized tribes; Arizona, 18,690; Montana, 20,000; New Mexico, 26,000; Dakota, 30,608. No other State or Territory has more than 10,000, in round numbers. The various reservations on which the greater number of Indians are gathered cover 243,091 square miles, or 155,632,312 acres, of which 18,000,000 acres are reported tillable. If equally divided, every family of five Indians would have about 350 acres of cultivable land. They actually cultivated, during the year 1881, 554,367 acres.

Besides the reservations which are recognized as belonging to the Indians, the United States Government has purchased lands once occupied by them, and has come under obligations, by various treaty stipulations, to give annuities to certain tribes. The present liability of the government, under treaty engagements, exceeds $15,800,000. For "limited annuities to be paid in a limited number of years," the amount is $9,680,032 in gross, of which there are now annually due $1,421,750; for annuities of a permanent character there are due $349,432; for amounts held in trust, on which five per cent. (about $350,000) is annually paid, $6,120,045. The two amounts of $350,000 each, a total of $700,000, "must be paid annually forever, unless the original agreements are mutually modified between the government and the Indians, or unless the Indians draw from the principal of their invested funds." Of the amount due in limited annuities, the annual sum due for the present is $1,421,750; which makes a total of present annuities due the Indians of about $2,121,750. The amount actually disbursed from the appropriations for the Indian Department for the year ending June 30, 1881, was $4,287,323: of this it is computed that there reached the Indians the value of $3,656,947, while about $630,000, or fifteen per cent., was expended in distributing the same. The distribution included medicines, $16,387; annuity goods, $548,825; subsistence supplies, $1,804,505; agricultural and miscellaneous supplies, $291,450; transportation and storage, $282,680; purchasing and inspection expenses, $21,662; advertising, $8,347; money annuities, $306,987; support of schools, $208,996; to promote civilization, including Indian labor, $117,574; presents, $50; surveying reservations, $251; agricultural improvements, $11,235. The expense of distribution included salaries of Indian Inspectors, of regular and special Agents, interpreters and employees, Agency buildings and incidentals, police, scouts, and miscellaneous expenses.

It thus appears that to every family of five Indians $70 were distributed last year by the government, or, including expenses, $80 to each family. The Dominion of Canada, for the total of 107,722 Indians on reservations and nomadic in its domains, holds funds standing to their credit of $3,039,210, and expended in 1880–81 about $250,000, or in gross about $10 to each family of five Indians.

In addition to what the United States Government is doing to support and civilize the Indians, various religious bodies besides the American Board are engaged in missionary and educational work among them. The religious bodies expended last year, for education and missions, $139,440. The Friends have missions in the Indian Territory and in Nebraska; the Methodists in California, Oregon, Washington Territory, Montana, Idaho, and Michigan; the Roman Catholics in Oregon, Washington Territory, Montana, and Dakota; the Baptists in the Indian Territory and Nevada; the Presbyterians in the Indian Territory, New Mexico, Idaho, Washington Territory, Arizona, Utah, Nebraska, Dakota, and Michigan; the Protestant Episcopalians in Minnesota, Dakota, the Indian Territory, and Wyoming; the United Presbyterians in Oregon; the Evangelical Lutherans in Colorado; the American Missionary Association in Oregon.

The church buildings among the Indians reported in 1881, including those among the five civilized tribes, were 296. The missionaries not included among teachers numbered 184. There were 383 schools, 79 of them boarding-schools. There were

expended for education, from tribal funds and from the United States Government, from States and religious societies, $584,248; which is probably $13 for each child of school age.

THE INDIAN MISSIONS OF THE AMERICAN BOARD.

June 27, 1810, "The General Association of Massachusetts Proper at their sessions in Bradford," after the presentation of a paper by Adoniram Judson, Jr., Samuel Nott, Jr., Samuel J. Mills, Jr., and Samuel Newell, "proceeded to institute a Board of Commissioners for Foreign Missions." On the 5th of September the Commissioners held their first meeting at Farmington, Ct. The first vote directed the Prudential Committee to prepare a report annually. The second vote directed the Committee to "obtain the best information in their power respecting the state of unevangelized nations on the *Western* and Eastern continents, and report at the next meeting." At the next meeting, held in Worcester, September 18, 1811, before Judson and his associates had sailed for the East Indies, the Committee reported that there were "two stations for missionary establishments which they thought ought to be at once occupied, — one in the East, in the Burman Empire, and one in the West, upon some place within the territories of the Indians of this continent." In the *Address to the Christian Public* the same year, by Jedediah Morse, Samuel Worcester, and Jeremiah Evarts, the announcement was made of a "resolution to establish, as soon as practicable, a Christian mission in the East, and another in the West, . . . among the the Cahnewagas [or Iroquois] tribes of Indians." At the next Annual Meeting, in 1812, it was voted that the Board receive Mr. Eleazar Williams, an Indian youth, under their patronage, and that the Committee "procure the printing in the Iroquois language of such Christian writings as may be expedient for the use of the Iroquois Indians." This tribe of Indians was in Canada; the efforts to establish a mission among them were thwarted by the breaking out of the war between America and Great Britain. There seems to have been a question raised whether the charter would authorize Indian missions in the territory of the United States. The question was decided by the founders of the Board once for all. A vote was passed at the Annual Meeting in 1814, that "it is the opinion of this Board that the independent and unevangelized tribes of Indians occupying their own lands, whether without or within the limits stated in the treaty of peace between the United States and Great Britain, are with other objects embraced by the act of their incorporation."

In 1815 explorations for suitable fields for Indian missions were made at St. Louis and other places; in 1816–17 was commenced the mission to the Cherokees in Georgia and Tennessee. The first station bore the sainted name of Brainerd; others were Chickamauga and Missionary Ridge, stations since baptized with blood, where the first "battles above the clouds" were fought, and victories won, by heroic missionaries, whose martyrdoms under the insolence of nullification, which changed its name to secession, God in due time avenged in that very region by "the whirlwind from the North."

In the report for 1816 the Prudential Committee name three things as the aim of their work among the Indians: to make them English in their language, civilized in their habits, and Christian in their religion. It was a far-reaching sagacity which anticipated the purpose and methods which years of experience now commend to us as the true solution of the Indian problem. "Never has such an experiment been made as is now contemplated," they report, "to establish schools in the different parts of the tribe, under the missionary direction and superintendence, for the instruction of the rising generation in common school learning, in the useful arts of life, and in Christianity, so as gradually, with the divine blessing, to make the whole tribe English in their language, civilized in their habits, and Christian in their religion. This is the present plan." It is the plan to-day; we have not got beyond it.

"The Indians," they add, "assimilated in language, will more readily become assimilated in manner and habits to their white neighbors. The missionaries, meanwhile, will avail themselves of the various and precious advantages which the education of the children will afford to gain the most favorable access to the parents, and to communicate the knowledge of salvation and the blessings of civilized life to the people of every age."

The knowledge of salvation and the blessings of civilized life attended the labors among the Indians in a remarkable manner. As early as 1818 the Annual Report declares that, "in proportion to the aid and means employed, no missions to the heathen since the apostolic age have been more successful than those to the American aborigines." In the year 1820 one half of the missionaries and nearly half the expenditures of the Board were among them. In the year 1829 the Indian converts were three quarters of all the converts in all our missions; their church members numbered 872 against 278 in all the other missions. In 1860, at the Semi-Centennial of the Board, out of 1,258 missionaries who had been commissioned, 428, more than one third, had been connected with the Indian missions. As one partial result, not to mention the multitudes gathered into heaven, — of the Choctaws alone, 2,700 had confessed Christ, — west of the Mississippi River were five civilized tribes, living upon their farms, and engaged in various industries, with governors, legislatures and courts of justice, schools and churches; as fairly deserving to be called civilized and Christian communities as their white neighbors. By the blessing of God upon missionary labors, these Indians were brought to this hopeful condition.

Among the greater number of tribes our work long since ceased. In 1834 the mission to the Chickasaws was closed in consequence of the incoming white population, in 1836 that to the Creeks and Osages, and in 1848 that to the Stockbridges, for substantially the same reason. The mission to the Choctaws, in connection with which occurred the first nullification of United States laws by Southern States, was closed in 1859. The mission to the Cherokees and the mission to the Tuscaroras were closed in 1860, because it was believed these people were substantially Christian, and that mission work, if continued among them, belonged to a home, and not to a foreign, missionary society. In 1866 the church on the Alleghany reservation in New York was relinquished by the Board, and taken in charge by the American Home Missionary Society. The interesting missions in Oregon among the Nez Perces, the Flatheads, and the Kayuses were broken up in 1847 by the murder of some of our missionaries. In 1858 the mission to the Abenaquis in Canada was suspended, because so few of the tribe remained, and for substantially the same reason, in 1835, the mission among the Maumee Indians, in 1836 the mission at Mackinaw, and in 1848 the mission among the Stockbridge Indians. The Pawnee Mission was closed in 1846, because other denominations had come in to occupy the ground. There remains our Dakota mission, of which we will speak now more particularly.

THE DAKOTA MISSION

was commenced in 1835. The Dakotas, or Sioux, the most numerous, and then the most warlike, tribe in North America, were dwelling on the Upper Mississippi and its affluents. Their haunts were about St. Anthony's Falls. They roamed over Minnesota and the country westward to the Black Hills. Yielding to the pressure of the whites, they have been crowded back, and now by treaty stipulations they are gathered in reservations, chiefly in Dakota. A few bands are in Montana, while in Dakota there are a few Indians who are not Sioux proper.

The total number of Dakota Indians is about 32,000, of whom 21,000 wear blankets, and 11,000 dress like whites; 2,600 can read. Their reservations include an area of more than 57,000 square miles, or about thirty-seven million acres: nearly equal to all New England. One million acres are reported to be tillable, which would make the

proportion to every Indian family of five 1,500 acres. In 1881 more than 15,000 acres were cultivated, and yielded 37,000 bushels of wheat, 90,000 of corn, and large quantities of oats, barley, vegetables, and hay. The Indians owned 12,000 horses and 13,000 cattle, and sold robes and furs to the amount of $15,000. In addition, the government appropriation, for supplies, clothing, medicines, agricultural and other implements, houses, schools, etc., including expense of Agencies, exceeded one and a half million dollars, or $250 for each family of five.

At ten out of the eleven Agencies the government has industrial and other boarding and day schools. Three Protestant societies have missions among the Dakotas. Two Agencies are allotted to the Roman Catholics, though other societies are not excluded. There is no Agency which is not assigned to and claimed by some society. At some Agencies several societies have missions.

The Protestant missionaries number sixteen white ministers, five white male and twenty-six female teachers, with thirty-four Indian ministers and teachers : a total of seventy-one Protestant laborers. One hundred and twenty Indian scholars were sent to Hampton and Carlisle last year. Probably for every 1,900 Indians there are one white minister, four white teachers, and two Indian ministers or teachers. They have thirty-three church buildings, and the amount expended for education in 1881 was $55,686. The children of school age number about 5,500.

The missionary force is not equally distributed, but is chiefly concentrated at six Agencies, where the total number of Indians is only about 10,000. The missions of the American Board are at four Agencies ; the other Agencies are occupied, actually or constructively, by other societies ; indeed, other societies have crowded into our stations.

In 1878 Dr. S. R. Riggs estimated the number of Indians for whom the American Board may be considered responsible at 4,607. Now it may be set down at 6,300 : namely, at Santee, 384 ; at Sissiton, 1,000 ; at Fort Sully, 1,500 ; at Fort Berthold, 1,350 ; at Devil's Lake, 1,066. The children of school age under our charge, counting half the number at Santee and Sully, two thirds at Sissiton, and all at Fort Berthold and Devil's Lake, are about 800.

For these 6,300 Indians our missionary force has comprised four white ministers, four male and fourteen female teachers, eight Indian ministers, and nine Indian teachers. This gives for every 1,600 Indians one white and two Indian ministers, and for every one hundred children two white teachers and one Indian teacher.

THE SANTEE AGENCY STATION,

occupied since 1866, is in the northeastern edge of Nebraska, on the southwest bank of the Missouri River, opposite Springfield, Dak., which is thirty-six miles above Yankton. There is direct railway communication between Springfield and Chicago. The Indian reservation is about twelve miles wide, and extends back twelve to eighteen miles, according to bends in the river ; it contains nearly 115,000 acres, much of which is bluff land, unfit for cultivation. There are several streams running through it, on which there is more or less good land and some timber. The Indians are not living in villages, but are scattered over the reservation, occupying farms generally of about one hundred and sixty acres, of which from five to fifty acres are under cultivation. The Indians number, all told, 767. They occupy dwellings which compare fairly with those of their white neighbors. "A stranger traveling through the country would hardly know that he was in an Indian reservation." The Indians, as yet, have no valid title to their farms, but hold them under allotments from the government. They are surrounded on every side by white settlers. Doubtless their land will be secured to them in due time, or its equivalent will be paid them. The government already has in trust a fund belonging to the Indians at Santee and Flandreau, which amounts to $86,580. Four sevenths, which is the proportion for the

Santees, allots to them $49,475. This, more than $300 to each family of five, is not to be paid in money, but to be expended for assistance in agriculture, education, and general support. For many years the Santees have been receiving weekly rations, which are gradually being withdrawn, that they may learn to provide for themselves. If they received their proportion of the amount distributed in supplies, $50 to each Sioux Indian, the Santees received from the government, in 1881, $38,350. They earned seventy per cent. of their living by labor in civilized pursuits, five per cent. by fishing and hunting; twenty-five per cent. was from government rations. The government buildings at the Agency, on the southwest bank of the Missouri, opposite Springfield, comprise industrial school-houses, dwelling-houses, workshops, offices, warehouses, machine-house, and saw-mill. A grist-mill, with granaries and dwelling-houses, are on another part of the reservation. Carpenter and blacksmith shops are carried on wholly by the Indians, who receive regular wages, as do many clerks and other Indians employed by the government. In 1881 the Indians at Santee had 2,700 acres under cultivation, on which they raised 2,000 bushels of wheat, 24,000 of corn, 6,500 of oats and vegetables, 1,300 tons of hay; they kept 430 horses, and over 500 cattle. They have mostly given up hunting; the value of robes and furs sold in 1881 was $500. Such is the material condition of the Santees at this mission station.

The educational and religious work is done through the government schools and through the Protestant Episcopal and American Board missions.

About a mile south of the government buildings are those of the Episcopal Mission, comprising a church and parsonage and an industrial school for girls. The Episcopalians sustain one church and two chapels, two clergymen and five helpers, and report 141 communicants.

Less than a mile north of the government buildings are those of our mission, very pleasantly situated, and presenting an attractive and somewhat imposing appearance. They comprise a building for school-house and chapel, with tower and bell; the Dakota Home, for young women; the Birds' Nest, for little girls; Young Men's Hall; the Boys' Cottage; a dwelling-house for the missionary, with out-buildings, several small cottages, and workshops. The buildings are in good order, and the premises are neatly fenced and well kept. There are about eighty acres of land assigned to the mission; a small part of it is under cultivation. The Board has as yet no title to the land; this is simply allotted to the mission on the government plan at the Agency. No titles are given even to Indians on government reservations.

Besides the church building at the Agency there is a chapel at Bazil Creek, fourteen miles distant, where religious services are held a part of the time.

RELIGIOUS CONDITION OF THE SANTEE STATION.

The Pilgrim Church at Santee has a memorable history. In the stress of our civil war, in 1862, came the Indian outbreak and the massacres at Red Wood and New Ulm. The following winter, the Indians who were conquered and chained in the prison at Mankato, under sentence of death, were visited by their old missionaries. A religious awakening commenced, and many gave such evidence of conversion that in one day two hundred received baptism. The interest which began in the prison extended to the camp at Fort Snelling. A large church was gathered. In 1866 the communicants numbered nearly four hundred. From its numerous removals, as the Indians were transported from one place to another, the church took the name of the Pilgrim Church. Since it was planted at Santee, colonies have gone from it to form churches at Flandreau and elsewhere. The present membership is one hundred and seventy. The church, with its Indian pastor, four catechists, elders and deacons, belongs to the Presbytery of Dakota, and is reported in the minutes of the General Assembly of the Presbyterian Church of the United States. The Sunday-school and social meetings, the women's meetings and missionary society, are well sustained.

Members of the church hold meetings occasionally in neighborhoods distant from the Agency. A copy of the Dakota Bible, it is said, may be found in every family on the reservation, and some one who can read it. Family prayer is customary. The missionary thinks there are not more than six adult Indians on the reservation who are not members of some church. Mr. Riggs has general oversight of religious matters, and the other teachers assist in the Sunday-school, which includes the members of the Normal School. A good influence pervades the school homes, and some instances of conversions are reported. In other respects, the church work is in the hands of the Indian pastor and elders.

THE EDUCATIONAL WORK.

The main work at Santee is educational. The total number of school-children on the reservation, including the Poncas, according to the government report, is two hundred and seventy-five. The government boarding-school is in charge of Rev. Mr. Oak, a Methodist minister, and religious instruction to some extent is given by him. At the time of the Committee's visit there were thirty-nine scholars; twelve more — Poncas — had been present, but had left a few weeks previously. There are in the several schools accommodations for so many more scholars than the reservation furnishes that the government Agent asks that scholars from other reservations be sent to fill up the buildings. In the Girls' Boarding-School of St. Mary's Episcopal Mission there were thirty-nine pupils. There are also Episcopal schools for boys. Our school comprised seventy-eight scholars, thirty-seven girls and forty-one boys. Of the boys, eighteen lived in the Boys' Cottage, and twenty in the Young Men's Home. Of the girls, seventeen lived in the Dakota Home, and fifteen in the Birds' Nest. The girls in the Home do housework and sewing; they are taught, to some extent, to make and mend their clothing. The boys also assist in housework, and in the care of the land and buildings.

The chapel is divided by folding-doors into several rooms, which serve admirably for school purposes. All the scholars are taught in this building, partly in Dakota nad partly in English. They learn to read and write, and to do ordinary sums in arithmetic; many are quite proficient in geography. A few make a beginning in book-keeping, in the history of the United States, and in Bible history. Some elementary instruction is given in natural philosophy and physiology. Singing is a daily exercise.

The teachers in the school building were Rev. A. L. Riggs, Mr. Robbins, Eli Abraham, Miss Ilsley, and Miss Glisan. Associated with them, but doing their work in the Homes, were Miss Webb and Miss Paddock, in the Dakota Home, where, also, was Miss Faxon; Miss Brown, in the Birds' Nest, where Miss Ilsley lived also; Miss Voorhees in the Boys' Cottage; a matron in the Young Men's Home, where Miss Glisan lived also; a sewing woman, employed a part of the time, a steward and his wife, and a shoemaker. Eight or ten boys, each working a few hours every third week, have learned to handle shoemaker's tools, and do some stitching and pegging, but no one could prepare his own work or make a shoe.

Of the scholars, twenty-four girls are from Santee, two of them day scholars; five girls are from the Presbyterian station of Yankton; one is from our Peoria Bottom station, and one from our Fort Berthold station; three are from the Ponca Agency, and three are white girls. Twenty-three boys are from Santee, seven from our Fort Berthold station, and two from our Peoria Bottom station; one is from Fort Bennet, one from Crow Creek, one from Ponca Agency; and six are from the Presbyterian Yankton mission. While the school is specially intended for advanced scholars from our four mission stations, none were present from Sissiton, and only eleven from the two other stations. The scholars were mostly between six and sixteen years of age.

HISTORY OF THE NORMAL TRAINING SCHOOL.

In 1867 "a select school" was opened at Breckenridge, now called Santee, by Mr. E. H. Pond, assisted to some extent by Mr. J. P. Williamson. During four months of 1868, "twenty young men, who gave promise of usefulness, were gathered into a boarding-school." In 1868 Rev. J. P. Williamson and Rev. S. R. Riggs reported that "the Santee Agency is the center of 2,500 Indians. To this place we must look for teachers and preachers for the 25,000 Sioux who do not yet know their letters. Our mission must see to it that these teachers are prepared, and for this object a school, normal and theological, must be established." Shortly after, the Dakota Mission formally determined "to give special attention to the preparation of native preachers and teachers." In the execution of this plan, Rev. S. R. Riggs proceeded to erect buildings near what is now Sissiton Agency, for one Training School, and Rev. A. L. Riggs undertook a similar work at Santee. The Training School at Sissiton was opened in November, 1870. "The number of registered pupils soon rose to seventy." "The institution was expected to prove an Agency of great value for the evangelization of those far away;" but it seems soon to have relapsed into an ordinary school. After the first year the reports make no reference to it as a training place for teachers and preachers. Dr. Riggs says in the *Herald* of August, 1873, "For the higher education in this whole field, we shall look to the institution at the Santee Agency, under the personal care of A. L. Riggs."

Rev. A. L. Riggs went to Santee to "establish a Training School for teachers and preachers." December 19, 1870, the school was opened, in "a substantial and neat building." In the first year 115 scholars were enrolled, 37 young men, 18 young women, and 60 boys and girls. Mr. Riggs had one assistant teacher. In 1872 the scholars were reported to number 118, with two additional Indian teachers. For 1873 no report appears. For 1874 the report is, 85 scholars, 3 American teachers, including Mr. Riggs, and 2 Indian teachers; 1875, 87 scholars, 5 American, and 2 Indian teachers; 1876, 93 scholars, 5 American, and 1 Indian teacher; 1877, 92 scholars, 4 American, and 3 Indian teachers; 1878, 104 scholars, 5 American, and 3 Indian teachers; 1879, 72 scholars, 6 American, and 1 Indian teacher; 1880, 89 scholars, 7 American, and 1 Indian teacher; 1881, 88 scholars, 12 American, and 1 Indian teacher.

In 1870 was erected the first Young Men's Hall, of logs. Here, till 1877, they lived, with Indian matrons to do the cooking. In December, 1873, the Dakota Home, erected for young women, was occupied. In the spring of 1877 the new Young Men's Home was completed; in 1881, the Birds' Nest, for little girls, and the Boys' Cottage, for boys under twelve. Cottages for married students have also been erected. Last year a kindergarten department was established.

There has been a decrease in the age and a diminution in the number of the scholars. In 1871 the young men (37) and young women (18) numbered together 55, nearly half the school. In 1872 the young men (57) and young women (5) numbered 62, more than half the school. In 1881 the young men (17) and young women (18) were 35. The scholars who have made some progress have been sent away to academies at Beloit and elsewhere.

The reports indicate that while some instruction in higher studies has been given incidentally, and to a few scholars, there has been as yet no formal organization of a normal or a theological department. In 1874 Mr. Riggs reports, "Our Normal Training School has had gratifying success in all its branches. As yet, its strictly normal work in the training of teachers is limited, there having been but two under drill and instruction in this line." In 1878 and in 1879 it is reported that there was a normal class of three. In 1876 a theological class of eight for four weeks is reported. In 1881 one theological student is reported.

May 19, 1881, Mr. Riggs wrote: "I have given attention to normal training with particular scholars from time to time. But as yet we have had no course of study, nor pupils enough of that grade to form a class." "Our theological course is still kept in sight. I have had one theological student this past winter."

During the week of the Annual Mission Meeting there is held a Theological Institute for Indian pastors and evangelists, to whom lectures are given by several missionaries. This Institute was attended by sixteen last year.

In letters of March and April, 1882, Mr. Riggs gives the total membership of the school from July, 1870, to 1880, as 390; "or, adding the members of the Theological Institute at Sissiton Agency," 401. "Of the 390, 71 males and 42 females have continued until they have made such progress as to be fitly termed advanced students. By this I mean that they have knowledge of the four rules of arithmetic, can read and write quite correctly in their own language, have studied elementary geography and the Bible, and can read simple English. Some can speak English, and have also studied book-keeping, algebra, and geometry, or rather have begun these branches. Thirteen have had theological instruction, and eleven more were members of the Sissiton Institute. Ten have had instruction as normal scholars." The annual reports give eight as the number of normal scholars, — two in 1874, three in 1878, and three in 1879; and nine as the number of theological students, — eight for four weeks in 1876, and one student in 1881. The names are reported of five Indian preachers who have studied at Santee. One was pastor at Santee before the school was established, and has been ever since. One has been connected with the Episcopal Mission, and the other three are connected with the Presbyterian Mission. Neither of the four new Indian ministers who have become pastors of our mission churches since 1872 are reported as having studied at Santee, nor is any one of the whole number of thirteen pastors who have been connected with our churches since 1872 reported as a Santee student, except the pastor of the Santee church, as above stated. When the Visiting Committee were at Santee, there were no scholars in special preparation for the ministry or for teaching, and none, so far as could be learned, having these objects in view, though it is hoped some of them may, in due time, be fitted for this service. The Committee found no scholars far enough advanced to enter an ordinary grammar school.

As a boarding-school for Indian children, a fair measure of success has been attained. For a school where chiefly primary instruction is given, the name of "Normal Training School" has doubtless excited too high expectations, and involved too large expenditures. The appointment, since the Visiting Committee returned, of a treasurer of the mission, who also is to have general charge of the temporalities at the Santee station, will greatly relieve Mr. Riggs, and leave him free for the more important missionary work.

THE SISSITON AGENCY STATION.

The Sissiton — or Lake Traverse — reservation is on the eastern border of Dakota, adjoining Minnesota, from which it is separated in part by Lake Traverse. It lies about three hundred miles west and a little north of St. Paul, and is reached by railway to Brown's Valley, on the east edge of the reservation, or to Wilmot, on the south. The Agency and the mission station are some fourteen miles from Brown's Valley. The reservation contains 1,435 square miles, or a million acres, a great part of which is fit for agriculture and grazing. The Indians, numbering 1.377, are not in villages, but are distributed on farms over the country. They dress like whites; some live in frame houses, others in comfortable log houses. They have horses, oxen, wagons, plows, mowers, and harvesters. Three hundred families are engaged in agriculture; 3,500 acres of land were cultivated last year, yielding 28,700 bushels of wheat, 11,700 of corn, 36,000 of oats and vegetables, and 8,600 tons of hay. Government rations furnished one third of the subsistence of the Indians, and three fifths they procured by

labor in civilized pursuits. From fishing and hunting and root gathering they derive but a small part of their living. The government holds in trust, from sales of their lands, $98,500, to be paid not in cash, but in providing for educational, agricultural, and general necessities. When the reservation shall be broken up, every Indian, man, woman, and child, may have one hundred and sixty acres of good land, while six townships, or 600,000 acres, will remain to be sold. Of the $80,000 expended by government last year for the Sissiton and Wahpeton and Santee Sioux of Lake Traverse and Devil's Lake, $50,000 would be the proportion for the Lake Traverse Indians. About one third of the 1,377 can read; nearly 500 are children, 242 of school age. The births were thirty-eight and the deaths thirty-four, showing a slight natural increase. Less than one seventh are counted as non-Christians. These chiefly live at Wahpay and Lake Traverse, though a few men of influence continue in their polygamy near the Agency.

A Protestant Episcopal church has just been built near the station we have occupied for twenty years, and an Episcopal Mission is begun.

In connection with our mission there are six churches, including the one at Brown Earth, just south of the reservation, where some of the Indians have taken farms. Each church has its native pastor, deacons, and elders; Sunday-schools and social meetings are flourishing. There is a Home Missionary Society, towards which the women's sewing society of the Goodwill Church alone contributed last year $60. The Young Men's Association of this church, numbering thirteen, meet every Sunday, after morning service, and depute two of their number to go out in the afternoon and hold neighborhood prayer-meetings at every house where the Indians do not come to church, and select one brother to hold an evening service in the Agency hall Rev. Chas. Crawford, the Indian pastor, visited every church, last winter, as a deputation to awaken interest and raise money for the Indian Home Missionary Society. Last winter, also, Rev. David Greycloud, pastor of Mayasan Church, eighteen miles distant from Goodwill station, did missionary service at Devil's Lake, two hundred miles north. On his return in his wagon across the country, in April, his people crowded the church to welcome him and hear his story, and he found that the Sunday-school superintendent and one of the elders had taken turns in preaching during his absence, and that there had been several conversions. These six churches have four hundred and seven members, which is a larger proportion of the population than in our civilized communities. Churches and pastors are in formal organic connection with the Presbytery of Dakota, and some of the pastors have been Commissioners to the General Assembly of the Presbyterian Church. The churches are provided with commodious and substantial meeting-houses, in which they assemble at the ringing of the bell, and open the service with an organ voluntary. They contribute something to self-support, and to the various objects of benevolence which are reported in the Presbyterian Assembly minutes. The minutes for 1881 credit them with $935, of which $151 are reported as given to foreign missions, $10 to church erection, $225 to home purposes, and $549 to miscellaneous. They seem to have as much life in themselves and to be as capable of taking care of their own affairs as average churches in the border States.

EDUCATION.

The Government Industrial Boarding-school at the Agency, when the Committee visited it, had fifty-eight pupils, boys and girls, who showed good proficiency in reading, — English wholly, — writing, simple arithmetic, and geography. The Agent, Major Crissey, expected to erect a new building to accommodate eighty girls. The present building can then accomodate eighty boys. There are several school-houses on the reservation not now occupied, as the population is not compact enough to support local schools. With the abundant funds at its disposal, there is no reason why provision should not be made by the government for the whole two hundred and forty-two children of school age.

The Episcopal Mission has not yet opened a school. Our mission school, originally intended to be a training-school for teachers and preachers, is now a boarding-school for boys and girls, in charge of Mr. Morris and a lady assistant. The children are taught both in Dakota and in English. The school at the time of the Committee's visit had twenty-seven scholars. An Indian woman had charge of one cottage, in which two girls and eight boys live, and another Indian woman was in charge of another house, in which four girls and ten boys were living. Mr. Morris had three Indian girls in his own family.

It is proposed to establish, in connection with each of the Indian churches scattered over the reservation, small schools, to be in charge of an Indian teacher, in which the children can be taught in their own language, so that all shall be able to read the Bible. Such schools may prepare scholars for advanced schools. By granting $40 a year, it is thought the Indians will meet the rest of the expense of such a school for five months of each year.

The mission has requested that a new building be erected, for a girls' boarding home. The plan involves two white women in place of the two Indian women now serving, and a man and wife in charge of the new building; and even more force has been spoken of. Some repairs and additions are indispensable to the buildings. Neither the boys nor the girls are adequately provided for. The school has had, of late years, a small number of pupils. As a new large building for girls may be erected soon by the government, and as there may be changes before long in the relation of the churches here to the American Board, the Committee do not think it advisable to erect a new building.

There are now, a school-house, which, after some repairs, will answer its purpose well, a commodious dwelling-house, recently enlarged, and two small cottages. The land designated on the government plat at the Agency, as assigned to the American Board, is about eighty acres. The Board has no title to the land on which the buildings stand. The meeting-house, with bell and furniture, just finished, is not considered mission property.

The missionary force consists of Rev. Dr. S. R. Riggs and wife, Mr. W. K. and Mrs. Martha Riggs Morris, an assistant teacher; also Mrs. John B. Renville, and two Indian matrons. Dr. Riggs's residence is Beloit. He spends a few weeks in visiting the reservation each year, and attends the annual meetings. He is one of the editors of the *Iape Oaye*, published at Chicago monthly. This paper partly meets its own expenses. Mrs. Renville is the wife of the Indian pastor of Ascension Church, where she has taught a school.

THE FORT SULLY STATION.

West of the Missouri River, and stretching from Nebraska, on the south, to within thirty miles of Bismarck, on the north, a distance of more than two hundred miles as the crow flies, and by the river five hundred miles, is the great Sioux Reservation. It extends from the river westward to the Black Hills, and till within a few years included them. The area is 49,000 square miles, or 31,000,000 acres. There are five Indian Agencies on the reservation. Standing Rock, the most northern, is assigned to the Roman Catholics; Lower Brulé, Red Cloud (Pine Ridge), Spotted Tail (Rose Bud), and Cheyenne River Agencies are assigned to the Protestant Episcopalians. The Cheyenne River comes into the Missouri from the Black Hills, so as nearly to divide the reservation north and south. Fort Bennet is a few miles below the mouth of the Cheyenne, on the west bank of the Missouri, and Fort Sully is seven miles south of Fort Bennet, and on the east side of the river.

Our mission is among the Blackfeet, Minneconjou, Sans Arc, and Two Kettle Sioux of Cheyenne River. A number of these Indians have crossed the Missouri, and taken farms in severalty on Peoria Bottom, seventeen miles south of Fort Sully.

Peoria Bottom is our central station. It is fifteen miles north of Pierre, from which the stages start for the Black Hills. Pierre is where the Chicago and Northwestern Railroad strikes the Missouri River, and is the present western terminus of that road, 780 miles from Chicago.

Connected with the Cheyenne River Agency there are now 3,000 Indians, including 1,094 hostiles of Sitting Bull's camp, recently received. With a few exceptions, they are wild Indians. There were plowed last year less than 500 acres out of the 25,000 acres of their cultivable land. No wheat is reported as raised; 1,800 bushels of corn are reported, no oats or barley, a few vegetables, and 2,500 tons of hay. They hunt and fish. For furs and robes they received in 1880 $4,000. They own 1,000 horses and 3,400 cattle. They hardly earn one tenth of their own living; nine tenths are furnished in government rations.

Our mission work here was begun by Rev. Thomas L. Riggs, in 1872. He is now living on Peoria Bottom, where are the mission buildings, and where has just been established a post-office (Oahe, Hughes County, Dak.), which is fifteen miles above Pierre, and seventeen below Fort Sully. This Bottom is a beautiful level prairie, rimmed easterly by a ridge which rises sharply from the bottom to a table-land of indefinite breadth, and towards the river has a second bottom of low land, covered with cottonwood and other timber and various shrubs. Peoria Bottom is ten miles on the river, and averages two miles in width to the ridge of higher table-land. The mission buildings consist of a commodious log dwelling and numerous farm buildings. A church, which serves also as school-house, stands close by. Three miles south is a small school-house. The Indians have their farms of one hundred and sixty acres, forty rods on the river and one mile back, which allotment gives them timber and wood lots and wheat fields. They live in log houses, have fenced in their plowed ground, and are provided with a few cows and cattle, horses and wagons, plows and harvesters. There are already some white settlers who have bought out Indian claims, and the number of such is likely to increase. The church of twenty-three members has its native preachers and officers, its Sunday-school and women's prayer-meetings. The Sunday on which the Committeee were present, Deacons Spotted Bear and Yellow Hawk passed the boxes for the weekly offerings; Yellow Hawk had finished his three months' turn of preaching the Sunday previous. The chief responsibility for the religious services is laid upon the Indians, and they seem to take hold very well. They continue to draw their rations and other supplies from the Agency at Fort Bennet, but are making fair progress towards earning their own living. Some of the church members live on the west side of the Missouri, on the reservation. The church is Congregational, and is connected with the Dakota Congregational Association.

The teachers, Miss Collins and Miss Irvine, are engaged in evangelistic work from house to house, besides teaching every forenoon. One has the school in the chapel; the other saddles and bridles and mounts the pony, and gallops off three miles to the other school-house, where were seen a grandmother and mother and son and daughter, in the same class, learning to read, the women specially studying that they may read the Dakota Bible. One week one teacher takes the distant school, and the next week the other teacher mounts the pony and goes there.

On the opposite side of the river, a few miles distant, is Chantier Bottom, where Indian teachers, Samuel Hopkins and Mrs. Hopkins, have a school and hold religious meetings. On Cheyenne River, some thirty miles from Peoria Bottom, and across the Missouri, at Minneconjou village, is another out-station, where Isaac Renville and wife and Mrs. Elizabeth Wingan have a school and maintain religious services. For April the school attendance was twenty girls and eighteen boys. A comfortable log house serves for church and school-house, and has rooms, in which the Indian minister and teachers live, and where Mr. Riggs and Miss Irvine and Miss Collins make their headquarters, as by turns they spend a few weeks in evangelistic labor in the villages. Mr.

Renville's salary is paid by the Dakota Native Missionary Society; the other expenses of the out-station are met by the American Board. At Sans Arc, a village of thirty-four teepes, a few miles above, where are sixty-three children of school age, Samuel Smiley has a school; the attendance in April was twenty-three girls and twenty-seven boys. He uses a rented house for dwelling and school and church services. Two Kettle village, a little beyond, needs a school, and as soon as a teacher can be found one will be established.

The Protestant Episcopal Mission station is near the mouth of Cheyenne River, where are a church and boarding-school. Their working force comprises two ministers and teachers, two female teachers, and two Indian assistants.

The government boarding-school for boys was in charge of Mrs. Love, the wife of the Agent, assisted by Miss Chevalier. The twenty boys in the school manifested remarkable proficiency in learning English. They are taught only in English.

The children of school age on the reservation, not counting the new-comers of the "hostiles," number 335. The total number in our station schools reported for 1881 was 106. In the boarding and day schools of the government and of both the missions, an attendance, for at least one month, is reported of 170 scholars. The Agent reports that a boarding-school to accommodate fifty boys will be immediately provided at the Agency.

There is evidently work enough for both the missionary societies among these wild Indians on the Cheyenne, and at Standing Rock Agency, higher up the Missouri, where the Roman Catholic Benedictines are in charge of the government school, under a Father and two sisters, and also have schools of their own under a priest, four lay brothers and four lay sisters, but where there is no Protestant instruction. While it is to be hoped that the government will enlarge its school work, the religious societies should put forth new efforts.

The teachers at Peoria Bottom wish to open a small Home for girls, in which to receive scholars, not from the Bottom, but from the Minneconjou and Sans Arc and other distant villages. The girls who come to the Home would be taught with the Peoria Bottom scholars, in the present school-house. Miss Collins and Miss Irvine think they can manage a Home with small expense. The Committee have asked Mr. Riggs to prepare a plan with careful estimates of the cost of such a Home.

Another missionary family, Rev. Henry M. Bissell and wife, of Harford, New York, are under appointment and designation to the Fort Sully station, and will enter upon their work immediately.

FORT BERTHOLD STATION.

In 1876 a mission was begun at Fort Berthold, among the Indians who are not Sioux, but Arickarees, Gros Ventres, and Mandans. These three bands of broken tribes have been living for many years in one village, for mutual protection against their old enemy the Sioux. The Gros Ventres, who number 445, and Mandans, who number 223, have many things in common; the Rees, who number 678, are not on good terms with the other two tribes.

The reservation is in the northwestern part of Dakota, not far from the British Possessions. It has an area of 4,550 square miles, 2,900,000 acres, on both sides of the Missouri. Fifty thousand acres of the land are reported tillable; but it has not been surveyed, and the Indians are huddled together near the Agency. Fort Berthold is not a military station, but was a trading post of the American Fur Company. Fort Stevenson, seventeen miles down the Missouri, and Fort Buford, one hundred miles up the river, are army posts.

The Indians are in their heathen degradation. The Mandan oval lodges are covered with earth, on which grass grows, as Catlin pictured them fifty years ago. Poles, with bits of cloth, fur, and similar charms against evil, project above the buffalo skulls on the conical roof. Over the medicine lodge a Sioux scalp was dangling. Some

three hundred of the Indians dress in part like whites. A few gather at Fort Buford and elsewhere, but they chiefly live in this village, where the accumulation of filth for twenty-five years partly explains a death-rate of eighty-two deaths to twenty-six births last year. The Indians have 1,000 acres under cultivation, with the assistance of the Agent, and raised last year some wheat, 3,500 bushels of corn, 5,000 bushels of oats and vegetables, and 500 tons of hay. They have 800 horses, but only 78 cattle. They sold robes and furs to the value of $2,860. For seventy per cent. of their living they depend upon government rations. The government appropriation in 1881 for these 1,346 Indians was $50,000. For their education there was expended by the government $1,600. There is no boarding-school; only the Agency day school and that of our mission. The number who can read is reported to be fifty.

Rev. Charles L. Hall began work here, and has faithfully labored on amidst great discouragements. Miss Ward and Miss Pike are assistant missionaries. The mission dwelling stands on a pleasant bluff, where is a view for miles up and down the river. Near by is the chapel, which also serves as a school-house. The squalid Indian village is a quarter of a mile distant, and the Agency buildings are a mile off. The missionaries have been learning the three languages, and teaching in them to some extent. The Mandan and Gros Ventres languages are somewhat alike, and scholars of those tribes are classed together. For the future it is proposed to teach in English only. The temptations of the idle village life make it impossible to secure regularity of attendance. Scholars come and go as they will, with no parental constraint or restraint. Religious services are held regularly, and, while no church has yet been gathered, the missionaries believe there have been some conversions. The teachers go into the homes of the pagans, and use various means to win them.

Two hundred miles east of Fort Berthold is Devil's Lake Agency, where are many Sioux who have taken farms, and who desire schools and Protestant preaching. Mr. Hall has oversight of this field also, and has organized a church of fifteen members, to which David Greycloud, pastor of the Mayasan Church, ministered last winter. The Prudential Committee is arranging for a regular and permanent minister and teacher here.

Fort Berthold is a difficult field, but one which strongly appeals to Christian pity. In no distant heathen community is there greater need of making known the gospel. The Committee have long been seeking for another suitable missionary family to station here. As soon as one can be found, our friends who are toiling here will be reënforced.

The Indian Agent, Major Kauffman, is kindly disposed to the mission. It is hoped the government will undertake more in the direction of education; this has not received so much attention as the agricultural and industrial work of the Agency.

Fort Berthold is reached by way of St. Paul and the Northern Pacific Railroad to Bismarck, on the Upper Missouri. From Bismarck there is transportation for some months of the year in steamboats. The Visiting Committee found no boats going at the right time, and made the journey in an open wagon, more than one hundred and eighty miles, up and down, from Bismarck. For the seventeen miles between Fort Stevenson and this Agency there was no house or ranch or hut, and even the telegraph wires to Fort Buford turn away without touching Fort Berthold.

THE PONCAS.

At the Santee Agency Wednesday, April 26, a deputation of Poncas called upon the Visiting Committee. Standing Bear, Buffalo Chip, Smoke Maker, Yellow Wolf, and others represented that they were suffering for want of due provision from the government, and asked that a school might be established among them.

These Poncas live about thirty miles from the Santee Agency. They number, according to Standing Bear, one hundred and seventy. They are under charge of the

Santee Agent, who furnishes them from government appropriations. The number of school-children is about twenty-five. There had been ten Ponca children in the Agency school, but they had left, it was said, because their parents were going back to the Indian Territory. There is abundant room in the several schools at Santee for the Ponca children. The Agent says the government will build a school-house for them if they remain where they are. We have also learned that the Presbyterian Board is proposing to take care of them. The chiefs were informed that, in view of these facts, the American Board would not be justified in opening a mission.

THE FUTURE OF THE INDIAN WORK.

It is evident from what has been said that the Indians at Santee and Sissiton are in a very different condition from the Indians at Fort Sully and Fort Berthold. The former may fairly be regarded as Christian communities. A great change has been wrought among them, by the blessing of God upon the labors of faithful missionaries. Less than fifty years ago these Indians were as fierce and untractable, as closely wedded to heathen practices, as hostile to civilization and Christianity, as Sitting Bull and his followers are now. The results already reached are not only reasons for gratitude to God, but for renewed efforts in behalf of Indians who are yet in their savage degradation. A larger proportion of the Santees and Sissitons are church members than is the case in the adjacent white communities. The churches are thoroughly organized and equipped, and have formal relations with the Presbyterian Church in the United States. They do not seem to be any longer proper objects of labor for the American Board of Foreign Missions. When the Cherokees had reached a similar condition, in 1860, the American Board ceased its care and responsibility for them, and they became connected with the Presbyterian Church Boards. The Indian communities at Santee and Sissiton still need encouragement and Christian fellowship, and to some extent pecuniary aid. If they were Congregational churches, the American Home Missionary Society might be asked to do what is necessary for them. In 1866 the Seneca Indian church on the Alleghany Reservation, being "sufficiently advanced in Christian knowledge to pass from the care of a foreign to a home missionary society," was relinquished by the American Board, and received under care of the American Home Missionary Society. The Santee and Sissiton churches and communities were gathered while the New School Presbyterian body was still coöperating in the American Board, and all the missionaries among them were Presbyterians. For their whole existence of twelve or fifteen years these churches have been in organic connection with the Presbyterian Church.

By saving to the treasury of the American Board the expense of the Santee and Sissiton stations there would be more money in hand for the important and hopeful work which has been begun, and which the Prudential Committee are proposing to enlarge and extend, among the savages west of the Missouri River, those on and about the Cheyenne River, and those at Fort Berthold and westward and at Devil's Lake. By disposing of the buildings on these reservations, there would also be money in hand with which to provide new buildings for schools and other purposes, greatly nee 'ed among the pagan Indians. Provision could be made to have pupils from Fort Sully and Fort Berthold educated at the Santee school, if desirable, on the same terms on which pupils from other mission stations have been educated at Santee by us. Our mission need not be deprived of such advantages as the Santee school offers, though the school might be no longer under our care. There is a native Indian Missionary Society, in which the Indian churches, of both the Presbyterian and the American Board, are united. This society now sends, and as far as it is able supports, native missionaries and teachers in our stations, as well as in those of the Presbyterians. If the Sissiton and Santee communities should come under other superintendence and support it would make no change in the native Missionary Society; there would

be the same sympathy and fellowship, and the society would doubtless do all it could in providing native helpers for the work in the Cheyenne valley and other new fields.

Whatever be the final decision with regard to the Santee and Sissiton stations, it is certain that in the region of Fort Berthold and Devil's Lake, and in the region of Cheyenne River and Standing Rock, where the Indians are for the most part in pagan degradation, our missionary work should now be pressed with renewed vigor. These are open fields, and there will be no interference with sister societies.

Among the other bands of Indians the American Board does not seem called to labor. The Presbyterian, the Protestant Episcopal, and the Methodist Churches have the other Agencies assigned to them, and have formally undertaken, as they are abundantly able, to sustain missions in them. If it should be suggested that at some of these Agencies mission work is not pressed by other societies as vigorously as is desirable, still, for us to assume work in those Agencies would be justly regarded as intrusive. We are not called upon to do what other missionary societies have begun and are able to accomplish.

Neither is the American Board, or any society whose funds are supplied by private contributions, justified in undertaking work which belongs to the government, and to meet the expense of which the government has not to levy taxes upon the citizens, but merely to draw upon funds belonging to the Indians, and which, by treaty stipulations, have been deposited with the government and accepted in trust for this very purpose. It will perhaps surprise some to learn that the number of Indians in our country is so small; not two thirds as many, all told, as the population of the single city of Boston or St. Louis. It will be a greater surprise to learn what rights in property the laws recognize in the Indians, what actual cash investments, payable in annuities, the United States Treasury holds for them, and what large sums are now annually expended upon them. There is property enough belonging to the Indians to meet all the expenses of their school education and industrial training, and to set them up with a fair beginning in civilization. The money ought to be so used, and it will be when the honest Christian sentiment of the people speaks out loud enough to be heard in Congress.

In spite of broken treaties, forcible removals, and frauds of contractors, may we not believe that our government, on the whole, is endeavoring to deal justly by the Indians? Shall we overlook the fact that many of the difficulties of the Indian problem are due to the distribution of the powers of government, under the Constitution, which, though admirable in theory, has certain practical disadvantages? Some of the fault-finding with the government is fault-finding with the Constitution of the United States. We must put up with the drawbacks for the sake of the excellencies. It is best to keep the legislative and the executive functions distinct and independent, although treaties with Great Britain, as well as treaties with Indian tribes, which the Executive makes and which bind the government, may not be duly carried into effect, because Congress, which holds the purse-strings, refuses or neglects to make the necessary appropriations.

Is it not proof of willingness on the part of the government to do what it can that it appropriates annually, upon 260,000 Indians, the sum of four and a quarter million dollars? Need we doubt that, with such light as may be thrown upon the question by intelligent discussion in the country at large, the legislative as well as the executive departments of the government will do what is needful to educate and elevate the wards of the nation?

Their religious instruction is the province of missionary societies. For this the government can do nothing but keep its hands off and allow Christians free scope. What has been done and is doing for the religious welfare of the Indians may surprise those who are accustomed to hear slurs cast upon foreign mission societies, till they have come to believe that these societies are only interested in the heathen in

Africa or in the Cannibal Islands. The truth is that more efforts have been and are made ten times over, there have been greater expenditures of money and of precious lives, for the heathen in our own land than for any heathen abroad. Our various societies, this very year of grace, have twice as many missionaries among the 260,000 Indians of this country as they have among the two hundred millions of heathen in Africa.

From its organization, the American Board of Foreign Missions planned for work among the North American Indians, and has continued it to this day. Within two and seventy years more than twenty tribes have shared its labors: Cherokees, Choctaws, Chickasaws, Creeks, Osages, Chippewas or Ojibways, Ottawas, Wyandottes, Munsees, Senecas, Tuscaroras, Cayugas, Onondagas, Stockbridges, Pawnees, Sioux, Nez Percés, Flatheads, Kayuses, Cahnewagas or Iroquois, and Abenaquis. From first to last, up to 1877, the Board had expended on the heathen at home more than a million and a quarter of dollars, supported among them more than a thousand missionaries and teachers, and organized more than fifty Christian churches, into which had been gathered between four and five thousand communicants. The first great successes of the Board, in the establishment of schools and churches and conversions of souls, were in our Indian missions. While the work dragged slowly in the East, and it was doubtful whether our missionaries could gain foot-hold in Asia, the deepest interest of the Christian public in the new Board of Missions was awakened and sustained by thrilling narratives of heroic sacrifices of Indian missionaries, and wonderful movements of divine grace in Indian converts. Samuel Worcester, the first Secretary of the American Board, made his grave in the Indian country. Jeremiah Evarts, the second Secretary, displayed his marvelous abilities in pleading for Indian rights and managing Indian missions. Elias Cornelius, the third Secretary, poured out his soul in the most tender strains of his eloquence when preaching to the Indians sermons which were blessed to the conversion of many. The first converts gathered into churches in the history of the Board, and the largest number for a long period, were Indian converts. The interest now manifested by men in high places in Indian industrial education bears no comparison in proportion to the enthusiasm of that early period, when men traveled hundreds of miles through the wilderness to visit the grand missionary stations of the American Board in Northern Georgia, where the Indians were taught farming, blacksmithing, and wagon-making, and where Southern rivers were first dammed and water-power was utilized for grist-mills and saw-mills. The Secretary of War of the United States placed funds at the disposal of the Board. General Andrew Jackson, in command of United States troops, visited the Indians, and urged them to support the Mission School. President Monroe, in his tour through the South, pushed through the woods, and appeared suddenly one morning among the toiling missionaries, to their amazement, for everything was in undress; he inspected their schools and asked about their work, and when they showed a plan for a modest inexpensive new building, he told them to put up a finer structure, of brick, and in the most substantial manner, and he would see that it was paid for.

Despite all disappointments, and notwithstanding the fading away of ancient tribes, that is a bright page of history on which is recorded what the Holy Spirit of God has done for the Indians of this country through the American Board of Foreign Missions.

Since this paper was in preparation, and while the Prudential Committee were considering the advisability of proposing a transfer to a Home Board of the two stations of Santee and Sissiton, where the foreign work is finished, a respectful overture has been received from the Executive Committee of the American Missionary Association inviting us to intrust to them the care of the whole Dakota Mission, that they

may unite it with their other work, and hereafter limit themselves exclusively to missionary labors in this country; this invitation being coupled with the statement that they will be ready to relinquish their work in Africa, and transfer to the American Board the property and the income of invested funds at their disposal which may be available for African missions, provided legal obstacles do not exist.

In the closing days of the mission year the Committee have not been able to give due consideration to this grave proposal. There are evidently some great practical difficulties in the way. The Executive Committee of the American Missionary Association is not prepared to take any further formal action till after the next Annual Meeting of the Association, October 24. All the elements necessary to a wise decision are not yet before us, and cannot be at present. It seems expedient for the Board to refer the matter with full power to the Prudential Committee, to be chosen at this meeting, or to refer it to a select Committee.

REPORTS OF THE COMMITTEES ON THE ANNUAL REPORT AND ON THE PAPERS SUBMITTED.

THE reports of the various committees appointed at the Annual Meeting are so extended that they cannot be presented here in full, but their material portions are given.

The special Committee on the Home Department Report, Rev. Dr. A. J. F. Behrends, Chairman, say: —

The most important part of the report refers to the immediate need of a large increase of annual gifts for enlarged evangelistic and educational work, made necessary by the exhaustion of the funds from the Otis bequest set apart to these purposes. Your Committee are agreed in the conviction that the only wise policy of missionary administration is to avoid the incurring of debts. They also believe that a reliance on large bequests, either past or prospective, is demoralizing and dangerous. In great part at least, men of large means should be encouraged, both for the sake of the church and for their own good, to be their own executors. Better a great many gentle and refreshing showers, than one tremendous flood; though the flood is more than welcome when the showers fail.

There seems to us no reason why an increase of at least twenty-five per cent. in the annual contributions should not be received this year. There is no lack of financial ability in the constituency to whom this Board appeals. The country is rich, and rapidly growing richer every day. Whether the policy suggested in the Secretary's report of securing the additional money needed by a separate contribution to the educational work, be wise and practicable, your Committee gravely question, so far, at least, that they are not prepared to recommend its adoption at present. We are agreed that no new society is demanded or desirable, only a more vigorous support of the one organization whose years are more than three score and ten.

We would press the wider diffusion of the *Missionary Herald* and its associate publications, together with the use of the new missionary maps and leaflets, as among the most prominent means of securing an increase of missionary devotion. We would also emphasize the importance of more thorough organization in the collection of funds, that it may be systematic, reaching the entire membership of the church, gathering up the pennies as well as the dollars. To secure all this, the pastors must come to feel more deeply that on their shoulders presses the harness by which this organization is carried along its advancing way. On them must come the baptism of the Holy Ghost and of fire. They must preach and pray as men who have received the holy anointing, sharers of the spirit of him who tasted death for every man. Here, after all, is our final and only hope, such a vision of the churches, under the advanced and advancing leadership of their pastors, as shall convince them of their vocation to preach the gospel to every creature, consecrating gladly and eagerly to this end their sons and their gold. Oh, for one touch of the pierced hand on our blurred and blinded eyes!

The special Committee on the paper from the Prudential Committee, presented by Secretary Clark, Rev. Dr. L. T. Chamberlain, Chairman, reported: —

The impressive review of the past seventy years brings us to the conclusion that, while God has opened the way for the world-wide spread of his kingdom, we have been remiss in our privilege and our duty. We are compelled to perceive that, hitherto, the hindrance to the world's conversion has been in the limited devotion of Christ's own friends. The tithes have not so been brought into the Lord's store-house as to make it possible for him to open the windows and pour out the completed blessing. The issue, accordingly, is between us, together with our brethren in the constituency of this Board, and the Master. It is between us and the millions unsaved. It is between us and our own souls. Our response is to be made in view of the fact that we have the full ability, provided only that we are willing.

The great plan of a native ministry to be trained on the soil; of self-supporting, aggressive, native churches; of Christian schools for primary and higher education; and of the special work for the uplifting of woman in heathen lands, — the ready acceptance of this broad, sagacious, Christian plan, by those intrusted with the administration of the Board, leaves the question of our willingness to confront us with undivided directness. In the providence of God we are now asked whether we will give reasonable, adequate support to an agency which has shown itself eminently wise and faithful, and to a work which has been greatly blessed in actual results. Shall we give the prayer, the men, the means, which are clearly ours to give?

The special Committee on the paper read by Secretary Alden on the *Missionary Heritage of the Present Generation*, Rev. E. S. Atwood, Chairman, say: —

The main conclusion towards which all the particulars of the paper converge and the duties which they isolate and emphasize are matters which press for serious attention. The assertion that the Christianity of any generation is held to answer, within the limits of possibility, the spiritual wants of its own times carries with it, if its truth is admitted, startling inferences. As a rule the sense of personal responsibility is lessened, if postponement of results to be reached is considered legitimate. Men who spend much time in dreaming about future millenniums, when all that is wrong will be made right, somehow, — they know not how, — will feel small scruple about giving loose interpretation to the command, "Go work *to-day* in my vineyard." It needs to be affirmed and reaffirmed that all that has been gained in the past, all new facilities that have been discovered or created, all fresh opportunities, which divine Providence affords in its majestic onward movements, — that these all must be cast into the balance in which we weigh our personal responsibility. God makes new times in order that new men may make new use of them. Men of the world recognize that canon and adjust their business methods to it. It is misfortune measureless, and sin not to be condoned, if the church of God is less discerning and less conscientious. As one has so quaintly phrased it, "When the age thinks in lightning, it is not proportionate to pray in lead." This is a day of wonderful spiritual possibilities. The horizon of opportunity recedes and enlarges as we move towards it. The fallow ground of twenty-five years ago is fruitful soil to-day. The footpaths up which the church was then forced to climb with slow and perilous step, are now highways for the chariot of the King's Son. Mock humility may wrest apostolic words from their true meaning, and excuse itself for inaction by saying, "Who is sufficient for these things?" but this generation needs Calebs, who think more of possible Canaans than of actual giants, and who transfigure both word and life with the cheerful confidence, "We are abundantly able to go up and possess the land." We have an actual inheritance of responsibility; we have an offered inheritance of success. The church needs only consecration of time, energy, and wealth, adequate to the exigencies of the hour, to change duty into privilege, opportunity into accomplishment, and possibility into the splendor of actual victory.

The special Committee on the paper read by Secretary Means on the *Indians in the United States*, to which, also, was referred the report on the Dakota Mission, Rev. Dr. S. C. Bartlett, Chairman, say: —

The subject is one of considerable interest and one which calls for prompt action, but is not yet in a condition to decide precisely what that action shall be. The Dakota Mission is the last external link which connects this Board with certain precious memories of the past. And our thanks are due to the Secretary who has so fully and so succinctly gathered up those memories for the enlightenment of the present generation.

It is well for us to learn that even the present attitude of the government towards the Indian

tribes is, to a very considerable extent, misunderstood; and that from before the Supreme Court of the United States interposed its righteous authority in behalf of our missions in Georgia, though baffled by local interests and excited passions of the day, the wrongs of the Indian tribes have been due partly, indeed, to a mistake in the original relations as treaty relations, but still more to the mismanagement of the agents of the government than to its fundamental policy.

But especially we are thankful for the clear and emphatic showing that the American Board, so far from being delinquent in its efforts for the heathen at home, began its history with plans and labors for the Indians; and that it has operated in more than twenty tribes, employed among them more than a thousand missionaries and teachers, organized more than fifty churches, and gathered between four and five thousand communicants; and that the work once engaged the deepest personal interest of its Secretaries, and called forth the profound enthusiasm of the churches.

We are thankful for the clear presentation, so slow of reception among our churches and so ignored by the world, that no heathen have ever been found more readily and thoroughly responsive to the gospel than the aborigines of America. We trust that the great hopefulness of Christian labor among the Indian tribes — except so far as interfered with by selfish and wicked white men — and the actual success of the effort both to Christianize and to civilize them will at length be so thoroughly impressed upon the whole country that the notorious maxim, "No good Indian but a dead Indian," shall be remanded to the heartless heathenism from which it sprang.

The inquiries of the Visiting Committee, of which the Special Report before us is the fruit and the condensation, seem to have been thoroughly prosecuted under the most comprehensive and careful instructions.

The Santee and Sissiton stations belong properly to the cherishing influences of a *Home* Missionary Society, while those at Forts Berthold and Sully are essentially a pagan field. And yet it would seem as though the natural bond that binds them together should not be rudely sundered in their care and destiny. This constitutes one obvious objection to transferring a part only to another Board. At first thought, the present enrollment of the Santee and Sissiton churches with the Presbyterian body might seem to point in that direction. But that connection was formed at a time when two communions at the West were but one, the New England element being simply stamped with the Presbyterian impress; they are now largely environed with Congregational churches; and the mission, in a respectful communication to the Prudential Committee, express their preference for a Congregational connection.

And your Committee, too, cannot but feel an earnest desire not to sever the cord that binds New England to the earliest objects and trophies of its missionary zeal, but to retain, if possible, the remnant of this noble work in charge of an organization as closely allied as may be to the chief constituency of our churches.

In this posture of things Providence seems to have interposed a new possibility. The American Missionary Association has at the last moment made overtures to take the mission as a whole, turning over, in lieu of it, its own African works to this Board. The scheme would draw the definite line of placing the whole colored population of this country — or, rather, our share of it — in charge of the American Missionary Association; while that Association, from the nature of its plans, can naturally bring all the stages of the Dakota enterprise within its legitimate purview.

We would not, however, undertake to prescribe to a body of men whose province and privilege it is to understand all the circumstances of the case better than we. Doubtless there are practical difficulties in the plan. And we would not embarrass the Prudential Committee in their endeavors to do the very best thing for the mission. In view of all the facts as made known to us in the papers laid before us, we would leave the matter in the hands of that Committee with the expression only of a strong preference. And we recommend the adoption of the following resolution: —

Resolved, That future arrangements for the Dakota Mission be referred to the Prudential Committee, with powers, but with the earnest recommendation that the whole mission be transferred to the care of the American Missionary Association, unless the practical difficulties shall prove to be insuperable.

The Committee on the Treasurer's Report, Col. Franklin Fairbanks, Chairman, say:

We have examined the statement of the Treasurer and compared it with the auditor's and sub-committee's reports, also examining the memorandum of securities held, as carefully as the limited time at our disposal would allow, and find the reports and statements correct.

Your Committee have also examined the *methods* adopted by the Treasurer in keeping his accounts, and of the auditors appointed by the Board, in their close and careful examination of accounts and vouchers, and desire to express their confidence in all matters pertaining to the keeping of accounts and expenditure of the funds of the Board, and if time would permit would speak in detail of what they found.

They desire to express their appreciation: (1) Of the high grade of investments of all permanent funds. The securities held for these funds are found to be in the aggregate of much greater value than that for which they stand on the books of the Board. (2) Of the detailed account of all expenses and vouchers. The system of book-keeping adopted by the Treasurer is of the most perfect kind, showing at a glance not only balances, but every item of expenditure with each mission, for what, and for whom, with a voucher for every cent paid out, and all this in the most condensed form. (3) Of the double scrutiny of the different home officers, rendering absolute safety of funds intrusted to the Board.

Standing committees are appointed year by year as follows: One committee is "for authorizing the purchase of bills of exchange." The great carefulness of this committee is attested by the fact that during the entire history of the Board not one bill has proved bad, and not a dollar has been lost by their purchase. Over £90,000 are annually required. There is another "Committee on Legacies," another "On the *Morning Star*," and one "On Salaries." There is also one "On Appropriations," whose duty it is annually to prepare and present for the consideration of the Prudential Committee a detailed statement, designating and limiting the objects and amounts for which the Treasurer may use the funds of the Board. The use of the money thus appropriated falls directly under the inspection of another committee, to which is assigned the examination of the treasurer's accounts, supervising expenditures, contracts, and purchases, approving payments, and making temporary investments. The Treasurer submits to this committee a Book of Monthly Statements, in which every payment is classified under the head of the mission or object for which it is made. A monthly account current and a trial balance are recorded in the same book. All these are carefully examined by two members of this committee, and they certify to the same.

It is gratifying to the thousands of contributors to the funds of the Board to feel that they are intrusting their money in the hands of such safe and efficient officers to expend, believing, as we must, that every dollar is made to do its largest work.

The Committee on the Zulu Mission, Rev. H. W. Jones, Chairman: —

The history of this mission has grown to be the amplest justification of its initiation, now long years ago, in this far-off land, in simple obedience, as it was, to the Master's command, and faith in the promise of his presence, — certainly not in any attractiveness of the field from a human point of view.

The quality of the Christian citizenship of these reclaimed communities approves the judgment that saw in these debased savages one of those noble races which a wise missionary economy would select as the first objects of its loving effort. The unexpected discovery of the same tongue spoken by the tribes beyond has rightly been interpreted as one of the tokens by which God sanctions what has been done, and points forward to what is next to be undertaken.

The projected mission at Inhambane, hardly less than the movement towards Umzila's kingdom, is full of interest.

The advance of the Redeemer's forces from Natal, as a base, that now begins, opens a new volume in African missions. Expectant eyes are to watch it, and prayers are to ascend on its behalf, as the lines are drawn closer around the intrenchments of superstition and death, till their captive millions are liberated.

May the Lord's unseen pioneers prepare the way! May he give, then, both courage and discretion to his ambassadors, and to us their consecration!

The Committee on the West Central African Mission, Rev. S. G. Willard, Chairman: —

We recognize the fact that the missionaries have encountered difficulties which are neither few nor insignificant, and that their progress has hitherto been slow and often painful. In their

way are the climate and the lack of suitable means of transportation. But the debasing superstitions, coupled with the natural and deep-rooted prejudices of the people against Europeans, add immensely to the difficulty of leading them, in their ignorance and blindness, to understand that the object of the missionaries in coming among them is not trade or gain; is not selfish, but benevolent; is not the bodies, but the souls of men; and that these strangers are subjects of a kingdom which is not of this world, the servants of a King who challenges the obedience of all men, and of a Father who is higher than the heavens, and who invites the African to come and share with the white man the blessedness of his children.

But these or similar obstacles have been encountered in laying the foundations of other missions, which to-day are strong and fruitful.

The Committee see no reason for discouragement or for diminished effort in the small apparent progress made in the last two years. Moreover, they are satisfied with the present location of the missionaries, though their headquarters are now at Bailunda and not at Bihé, as at first intended, for so he hath appointed who suffered not the Apostle to go into Bithynia, but sent him into Macedonia. He sees the end from the beginning, and he makes no mistake as to the place where the encampment shall be made, and the tabernacle of his people shall be set up.

Special notice should also be taken of the courage, constancy, and hopefulness of the brethren and sisters of the mission; who, notwithstanding the great sorrow and loss they experienced in the death of Mr. Bagster, seem to forget the things that are behind and press forward to those that are before, in order that Africa also may have the words of life.

The Committee on the European Turkey Mission, Rev. E. H. Byington, Chairman:

We find that the work has been carried forward during the year with wisdom and success. If the changes which have taken place in Southeastern Europe since the Turco-Russian war could have been clearly foreseen twenty-five years ago, when the foundations of this mission were laid, it would then have been understood that we were taking our position in one of the great strategic points of the East. These changes have removed some of the greatest obstacles to the development of the Bulgarian people. They have awakened the spirit of the nation. Our mission has laid a foundation for exerting an important influence at this crisis in the history of the nation. The missionaries have the confidence and good-will of the people. *Three* churches have been organized and a number of church buildings have been erected. The three points of special interest, just now, are, the Training School at Samokov, the Native Evangelical Society, which is of the nature of a Home Missionary Association, and which works in entire harmony with the mission, and the religious press, "through which an influence is exerted far and wide beyond the immediate personal labors of missionaries."

Altogether the outlook for this mission is far more hopeful than ever before, and the Committee commend the mission to the special interest and earnest prayers of the Board.

The Committee on the Western Turkey Mission, Rev. Dr. Cyrus Hamlin, Chairman:

We would make the following suggestions: First, that the "Memorandum," to which reference is made, should be published with the Report. It is a paper which, in the view of your Committee, is characterized by great wisdom, and is an excellent statement of the principles which should govern the missionary work in the field, and seems to contain within itself the solution of some of the questions submitted to us.

Second. The effort to provide Vlanga and Pera (of Constantinople) with church buildings is a matter of great importance. A decent and respectable place of worship is a necessity to every church in every land, and we are glad the attention of the Prudential Committee is directed to this point.

Third. The increased usefulness and activity of the native pastors and churches appear from various facts. The speedy accomplishment of the work depends upon the development of this power. Perhaps we have said and thought far too little of the native churches and their pastors. Your whole work is summed up in them. Your prayers and sympathies should go out continually towards them. Their failure is your failure, and their success is your success. Your Committee would recommend that, on behalf of the churches and the great constituency of this Board, we send to these native churches and pastors the assurance that we hold them in honor and love as co-workers with us in the kingdom and patience of our Lord.

Fourth. Education and a Christian literature, even in these disastrous times, are plainly marching on. The significance of this is greatly enhanced by the appalling difficulties which the state of the country imposes upon the work.

Fifth. Your Committee notice, with strong approval, all the instances of coöperation of missionaries and native pastors and peoples which the Report presents, and of which the Memorandum so well expresses the principles. This important movement seems to us to be on the right basis.

Your Committee would mention with special gratification the indications of the friendly approach of the Gregorian and Evangelical churches. We trust the time is coming when the gospel itself shall take down the middle wall of partition.

It appears from references in the report, and from other sources, that grave differences exist between the missionaries and some of the Evangelical Armenian churches. While some of the points may seem sufficiently plain, we are unable at this great distance to judge intelligently of them all, or to get at the root of the matter. We would recommend that a committee be appointed to take into consideration this whole subject, with power, if need be, to send a deputation to the missions and churches of the Turkish Empire, to examine to the bottom the grounds of difference, and to suggest the needful remedies. This deputation shall report to the committee, and shall be appointed in conference with the Prudential Committee. The committee shall report to the next Annual Meeting of the Board.

The Committee on Central and Eastern Turkey Mission, Rev. Dr. W. E. Merriman, Chairman: —

All departments of missionary work in Eastern and Central Turkey, education in all grades, the use of the press and distribution of the Scriptures, evangelistic labor, and the planting and training of churches, appear to be prosecuted in wise proportion, and with good effect. The difficulties reported are not other or greater than must reasonably be expected. The specially favorable facts are, that the Scriptures are more extensively sold and read, specially among Moslems, that so many churches are building substantial houses of worship, that they are able to sustain the necessary church discipline, and that the people give so much for church privileges and education. There is no lack of opportunity and no lack of success; there is every reason why all departments of work, now so well established in these fields, should be prosecuted with increasing vigor.

The Committee on the Maratha Mission, Rev. Dr. S. Wolcott, Chairman: —

The Committee approve of the paper and recommend its adoption. The Maratha is one of the oldest of the missions of the Board; has commemorated its jubilee, and entered upon its second half-century under most happy auspices. It is consecrated by the memories of sainted men and women who have entered into rest, and whose works do follow them. And it is a feature of special interest and encouragement that so many of the sons and daughters of its former missionaries are now connected with it. In place of the fathers are the children; and through them and their associates we hope that the sacred trust will be transmitted to successive generations. We rejoice in the belief that the good seed which has been sown will continue to bear fruit, and that the churches of this mission will go down the ages, increasing in numbers and in spiritual strength, to meet the Lord at his coming.

The Committee on the Madura and Ceylon Missions, Rev. Dr. W. M. Brooks, Chairman: —

We would call especial attention to the following facts: (1.) The breaking down of caste, one of the greatest hindrances to the introduction of the gospel, is more and more noticeable, so that "from ten to fifteen castes are frequently now found in the same congregation." (2.) The Committee desire especially to mention the efficiency of missionary tours, where they go out by twos or threes to preach the gospel in neighboring villages. "It is believed that not less than three hundred thousand" in the Madura district alone have this year heard of Christ by this means. (3.) It is an encouraging fact that every church in both these mission fields has had some additions during the year. (4.) The healthful climate of the Madura district, as indicated by the fact that of the number now at work "five missionaries and three of their wives went to India more than a third of a century ago," shows that the work of these missions may be vigorously pressed and extended with economy. (5.) The condition of the schools is very encouraging, and the gradual overcoming of the obstacles to the education of girls is effectually preparing the way for the general uplifting of society. (6.) Bible reading and the teaching of Bible lessons from house to house and in gatherings of women and children has been a hopeful

feature of the work. (7.) One indication of the more favorable attitude of the Hindu mind toward Christianity is the fact that some heathen men have made gifts to Christian churches. The truth is already in many minds, and, with the Holy Spirit's quickening power, we may hope for the speedy triumph of the gospel in these mission fields.

The missions are growing in favor with the people, and while statistics of additions to churches cheer our hearts, we need still to emphasize the fact that God counts faithful, obedient service success, always and everywhere, whatever may be the visible results.

We cannot close this report without bearing testimony to the personal worth and Christian devotion of Miss Harriet E. Townshend, of the Ceylon Mission, who for twelve years has had charge of the school at Oodoopitty, news of whose death reached the missionary rooms after the report of the mission was sent. Though she has gone to her reward, her work still lives in many homes that, without the training she helped to give, would not deserve the name of home.

The Committee on the Foochow, North China, and Shanse Missions, Rev. Dr. A. E. P. Perkins, Chairman: —

We are not to expect in China easy conquests like those gained among Sandwich Islanders, who, before the coming of missionaries, had thrown away their gods in disgust, or of other savage tribes, who, at least, were compelled to own the superior knowledge and power of those who offered them a new religion. But if the work attempted is great, the results aimed at and confidently looked for are of corresponding magnitude. Every conquest gained in such a nation for Christ prepares the way for those greater and more glorious. Every inch of ground won among so slow-moving people may with faithful care and labor be held.

A converted Chinaman is at once a missionary, and, in many cases, will be found already equipped for successful service in the vineyard of the Lord. In the changes already wrought in China by missionary labor, and especially in the changed disposition of the people toward such labor, there is food for encouragement and hope.

It will be seen from the report that, with varying light and shade in the work, there has been substantial progress, though the admissions to the churches have not been quite equal to those of the previous year. We recommend that the Report of the Prudential Committee be accepted. We also recommend that the churches furnish at least twenty-five additional laborers for China during the coming year, and that the Board send them forward without delay.

The Committee on the Japan Mission reported through Rev. Dr. E. W. Gilman: —

In the steady progress and enlargement which has characterized the year the Committee find cause for profound thanksgiving to the Great Head of the Church. The reception of two hundred and four converts to church fellowship on profession of their faith makes an addition o more than twenty-five per cent. to the enrolled communicants, and carries their number up to eight hundred and eighty-one. Most of the eighteen churches are self-supporting. The expenditure by the natives of $10,000 for church and mission work and for education demonstrates the readiness of the people, even out of their penury, to assume responsibility for the support of Christian institutions. The wonderful demand for the Holy Scriptures and the circulation of a million and a half of pages of religious truth from the mission press, and of 500,000 pages issued by the Japanese Gospel Publishing Society, are indications of the mental activity of the people, while the vigorous opposition of the Buddhist priesthood and the prevailing spirit of inquiry emphasize the importance of using the present opportunity to put the gospel in its purity and power before a nation which, after long seclusion from contact with Christianity, is now so soon to decide the great question of its allegiance to the kingdom of our Lord.

The Committee on the Micronesian Mission, Hon. William Hyde, Chairman: —

We recognize the fact that from the time the mission to the Sandwich Islands commenced in 1820, within the memory of some of us, has gone forth the influence of the gospel to islands of the Pacific, far beyond. Perhaps in no mission of the Board has the work been as effectually accomplished as in the Hawaiian Islands. A nation redeemed from idolatry and superstition, with churches and schools, with an organized government, recognized by other nations as civilized and Christian, in little more than one generation, is something which illustrates the power of the gospel of Christ. No land is better supplied with churches and schools. The government sustains the schools and requires the attendance of all the children. It is probably

safe to say that in this city of Portland, with but little more than half the population of the Hawaiian Islands, there are more adults unable to read and write than can be found in those islands.

The blessings which they have received from the institutions of religion they have been for many years giving to the smaller groups of Micronesia. Native Hawaiian preachers and teachers, well fitted for the work by the similarity of language and temperament, better able to withstand the debilitating climate than missionaries from this country, have been ready to take up this work, and are having some measure of success. The report shows that in a population estimated at 31,200, there are forty-six churches with 3,136 members in the Gilbert, the Marshall, and the Caroline Islands. A gain of 279 members is reported for the year in these forty-six churches. Can the churches in our land report as large a gain in the same population?

The call for a small steamer to take the place of the *Morning Star*, which could make more frequent and safe visits to these remote regions, is one which will need to be heeded. The perils of a sailing vessel among the lagoons and coral reefs are too apparent.

The work of Dr. Hyde in training native pastors and teachers for the Hawaiian and Micronesian churches, and his influence upon the native population, the Chinese, and the Gilbert Islanders, and others flocking to the Sandwich Islands, to work the sugar plantations, is recognized.

The Committee on the Mexico and Spanish Mission, Rev. Dr. John E. Todd, Chairman: —

The liberal spirit manifested by the government of Spain, and the spirit of inquiry and readiness to hear the gospel, which is apparent in that land which has so long been the home and citadel of religious bigotry, and the history of which is livid with the flames of religious persecution, afford, notwithstanding occasional local manifestations of ancient prejudice, indications of the dawn of a brighter day upon that unhappy country. It is greatly to be regretted that the means at the disposal of the Board do not permit a larger use of the noble opportunities for mission work in Spain. The results of the work which has been performed are highly encouraging; and the churches which have been planted, and the missionaries who are laboring with them, are worthy of our tender sympathy.

The opportunities for mission work, and the call for it, are even greater in Mexico, owing to the proximity of that country to our own, and the rapid increase of American influence in it, and the growing close relations of that country to ours, due largely to the extension of railroads and the awakening of business enterprise in that country, and the fast-multiplying mutual business interests which connect that country with our own. It is to be regretted that not only the lack of means, but also various deplorable but unavoidable circumstances and complications, have thus far prevented the mission work in Mexico from being prosecuted as effectively and successfully as it ought to have been. The mission force is, however, speedily to be increased, and there is reason to hope that efficient work will be done, and gratifying results secured.

The Committee on the Austrian Mission, Rev. Dr. H. M. Storrs, Chairman: —

If asked why American Christians should establish and maintain missionaries in Austria, it may be replied: —

I. That, besides the general obligation resting on them to give the pure gospel to every creature, Protestant Christians, holding evangelical faith and religious liberty, are especially debtors to the land of John Huss, Jerome of Prague, and Count Zinzendorf.

II. That, though that land is nominally Christian, and has many of the elements of this higher civilization, yet the Word of God is so bound and the simple gospel so dimmed or neutralized by the errors and formalities of existing ecclesiastical organizations, that the mass of the people are in perishing need of external help.

III. That self-protection is urging American Protestantism to kindle back-fires everywhere in Roman Catholic Europe, and more especially in those nations making constant and possibly large contributions by emigration to our own population. And,

IV. That, as a strategic measure in this great conflict with heathenism and Mohammedanism, the weight of Austria — national, intellectual, moral, and spiritual — should be transferred as quickly as possible to the side of a living Christian faith.

"It has not been the purpose of the Board to send a large number of missionaries to Austria," says the Report, "but only a few to introduce the leaven of a purer faith, in the hope

that men would be raised up on the ground to carry forward the work once begun." Your Committee do not question this plan; we desire rather to express our confidence in its wisdom; but we cannot fail to express the sorrow we feel, in common with the Prudential Committee and the friends of the Board, that at such an hour, amidst so many and striking evidences of divine favor upon the mission, its working force should be found in such an enfeebled condition. May the Lord of the harvest send more laborers into this portion of his vineyard!

OUR FINANCIAL PROBLEM.

[*From the Report of the Prudential Committee, on the Home Department.*]

THE extraordinary source of supply from the Otis legacy, which has given us such substantial help for our enlarged evangelistic and educational work during the past three years, has now ceased. Whither shall we turn for the next year and the years to follow?

Our financial problem briefly stated, is this: For our regular appropriations to sustain existing missions on their present scale, we need not less than $500,000 a year. For enlarged evangelistic work already begun, we need not less than an additional $50,000. For enlarged educational work now in hand, we need a still further addition of not less than $100,000.

On the other hand, our average receipts for several years as derived from the ordinary donations and legacies amount to only about $450,000. To what sources shall we look for the remaining $200,000? There seems to be but one reply to this question.

OUR OWN PAST EXPERIENCE.

When the new and special work for Papal Lands was committed to this Board by the churches in the year 1871, it was with the express agreement that a special additional contribution should be annually solicited for this object, and that assumption of the new work should occasion no retrenchment upon the other missionary fields already under the care of the Board. After four years the request was presented so urgently from churches and individuals that only one contribution should be asked for the entire work of the Board, including Papal Lands, that the Board yielded to the request, stipulating that there should be the necessary increase in the one contribution. It is a significant fact that, from the time the special additional contribution ceased, the annual receipts from donations fell short upon an average by almost precisely the same amount, about $30,000 a year, so that by special efforts during the next three years we were obliged to raise debts to the amount of over $100,000. That there may be enthusiasm connected with providing for a large debt all who were present at the meeting in Providence in 1877 will admit, and yet we should hardly recommend that such occasions should be planned for beforehand with any sanguine expectations that they would be often repeated. Your Prudential Committee therefore plan, with careful deliberation, to report at the end of each year, if possible, a small balance in the Treasury, enough to prove that they have done their utmost by reducing or postponing needed grants to the missions to make the current expenditures meet the current receipts. They have succeeded in this en-

deavor during the past year, not because they did not imperatively need for the regular work of the Board in the proper support of the missions the additional twenty-five per cent. which they asked at the beginning of the year, and for which they have pleaded to its end, but simply because they have not received it; and they were determined, in accordance with what they suppose to be the unanimous wish of the churches, not to report, if it could possibly be avoided, a continued deficit at the close of the year. They propose to pursue the same course in the future, unless otherwise instructed by the Board, and will do their utmost not to appropriate one dollar beyond what they may reasonably expect to receive from those who intrust to them their gifts. If, then, the members of this Board are determined as prudential men not to burden themselves with a large debt, there remains but one method of securing the additional sum needed for their enlarged work, viz.: they must raise it in some way as an additional special contribution, and their Prudential Committee must be instructed to appropriate for the ends proposed only the amount thus contributed for this special purpose.

The work itself we must not for one moment think of abandoning, or of allowing longer to languish or be crippled. It is our sacred heritage, and it is growing upon us in a manner to call forth our most grateful acknowledgments to God.

We ask now, as appropriate to the Report of the Home Department, that the whole subject be taken into the prayerful deliberations of the Board at this meeting, and that such recommendations and measures may be adopted as in their view shall increase the regular annual receipts of the Board to not less than $500,000, and shall also provide for a special additional annual contribution for our enlarged educational and evangelistic work of not less than $150,000. And may God grant unto us his own wisdom and the gracious presence of his Spirit in the decision of so momentous a question!

THE GOLDEN WEDDING OF REV. DR. AND MRS. ELIAS RIGGS.

BY REV. GEORGE W. WOOD, D. D., OF CONSTANTINOPLE.

YESTERDAY, September 18, was a red-letter day in our calendar in this city. The fiftieth anniversary of the marriage of the venerated and beloved Dr. and Mrs. Riggs was celebrated amid rejoicings natural to such an event. In anticipation of it all their living descendants came together from Marsovan, Aintab, and America. Four children were not here in visible presence, for God had taken them; but a glad circle surrounded the parents and grandparents at the golden wedding, — Mr. and Mrs. Edward Riggs, with their six children; Dr. and Mrs. Trowbridge, with five; Rev. James F. Riggs, pastor of the Cranford Presbyterian Church in New Jersey, with his wife and one child; and Mr. Charles Riggs, a teacher in the Central Turkey College, — making a family group of twenty-one souls.

The day previous being the Sabbath, they, with their Christian friends present in Scutari, assembled around the table of their Lord. Rev. Edward Riggs

preached from Matt. vii. 24–27, and Dr. Riggs and Dr. Trowbridge dispensed the sacramental emblems. Dr. Riggs, taking the place of the acting pastor of the church, admitted to the communion of the church, particular and universal, on profession of their faith, two granddaughters. Very pleasant and heart-touching was this service.

During the wedding-day the bridegroom and bride, with beaming countenances, if not of renewed youth, yet expressive of a joy deeper than belongs to the springtime of life, received congratulations and presents from a large number of friends, representing several nationalities, native and foreign. In the evening a company of Americans took possession of their residence. Including all ages and classes, — missionaries resident in Constantinople and visitors here from other stations, representatives of Robert College and the United States Legation, and a lady friend from America, — the number counted up to three or four above eighty persons.

With the festivities were joined such expressions of sentiment and feeling as befitted the occasion. Dr. Riggs read a paper presenting personal reminiscences and a brief sketch of changes witnessed by him in the half century of his married life, with the simplicity and modesty always characteristic of him in allusions to himself, yet rich in eloquence of the heart. In congratulatory speeches which followed, tributes of love and respect and admiration were presented by various speakers, representing the missions in Turkey and Bulgaria, the American Bible Society, the Southern Presbyterian Mission at Athens, Robert College, and by General Wallace, the United States Minister Plenipotentiary at the Porte, who, with his excellent wife, entered fully into the spirit of the occasion and added much to its enjoyment. During the day Rev. Dr. Thomson, General Agent of the British and Foreign Bible Society, had tendered the congratulations of that Society, and announced a congratulatory address and an elegantly bound volume of the Scriptures as on the way from London, but unfortunately not yet received. In the evening Dr. Byington spoke feelingly of Dr. and Mrs. Riggs's connection in later years with the Mission to the Bulgarians, and read resolutions adopted by the late Annual Meeting of the Mission and signed by all its members, and also a touching communication from several Evangelical Bulgarians. Dr. I. G. Bliss exhibited the fruits of Dr. Riggs's scholarship and unwearied labor in the several translations of the Bible, with which his name is so honorably connected, and presented from the American Bible Society handsomely bound copies of the Armenian, Bulgarian, Armeno-Turkish, and Osmanli-Turkish versions. Dr. Riggs modestly disclaimed the title of author of these versions, and did ample justice to the names of Goodell, Schauffler, and other missionary predecessors and coadjutors, and to native fellow-workers, declaring that while laboring with these last his task was to decide as to the meaning of the original and see that it was faithfully expressed, but that he left to them the decision of questions of rendering so as to be acceptable to the eye and ear of those to whom the language is vernacular. It is this combination of foreign learning and judgment with native control of questions of mere style which has given the great merit to these versions, which is universally acknowledged by all competent to judge concerning them.

What a beautiful life is that of our friends to whom the singular honor and felicity of this anniversary celebration has been given! We trust it may still be

prolonged; but the shadows lengthen. May the going down of the sun be in unclouded brightness!

The eldest son closed the exercises of the evening by a touching allusion to the ordering of divine Providence in separating all the children from their parents in their advancing years. Thanking friends resident in Constantinople for their loving sympathy in the past, he invoked an exercise of it, especially in the days to come, when the aged ones will again be left alone in their habitation. This will be gladly given; and we doubt not that from afar — from other missionary fields and from the home-land beyond the Atlantic — will come many messages to cheer them in hours of loneliness, should such be permitted to occur.

A MISSIONARY FOR FIFTY YEARS.

On the 16th of July last a notable anniversary was celebrated at the Sandwich Islands. On that day Rev. Lorenzo Lyons completed fifty years of unbroken missionary service. Going to Waimea in 1832, Mr. Lyons has not changed his residence or his occupation during the half century, nor has he ever visited his native land or been away from the Islands. Associate pastor in 1832, he became pastor in full in 1835, and such he remains at this day. Other missionaries have lived fifty years on the Islands, but they have all changed their places or their form of service.

Aside from his labors in his own parish, Mr. Lyons has, for several years, prepared in the Hawaiian language the International Sabbath-school Lessons, and has also devoted much attention to the writing of hymns and tunes for the native churches and Sabbath-schools. The hymn and tune book now in use throughout Hawaii is the result of his labors.

The jubilee of this pastor was remembered not only by his church at Waimea, but throughout the Islands, a special Sabbath-school lesson, appropriate to the event, having been prepared and circulated among the schools. Previous commemorative services, one on the fortieth anniversary of his arrival at Waimea, and the other in 1880, on the completion of his seven years' course of Sabbath-school lessons in the International series, covering the whole Bible, had seemed to the missionary enough for one man to enjoy, and so the festival planned by his loving people was omitted. But they came in numbers with generous gifts, and from other places delegates appeared with congratulatory addresses to greet one who, for fifty years, had labored for the temporal and spiritual good of the Hawaiian race.

In a letter from Mr. Lyons, abounding in expressions of thanksgiving to God for the privilege of laboring as he has, he gives the following reminiscences of his work: —

"For the first fifteen years I devoted all my energies of body and soul, aided by my equally laborious wife, to labors for the enlightening and conversion of the Hawaiians in my field. I ignored myself, as it were, caring not for my own mental improvement. My labors were abundant, in season and out of season; nor were they in vain. In 1837 the Spirit of the Lord began to make my labors effectual. Pentecostal seasons followed, spiritual showers descended, and professed conversions were numerous. At

the close of these fifteen years some 6,000 converts had been baptized and received into the Waimea church and some 800 or 900 into Kohala church, as fruits of revival services conducted by myself. In my own field not many adults remained out of the church.

"Nor were the next fifteen years less laborious, though I devoted more time to my own improvement. The great effort of these years was to lift up the people from a partial to a more advanced civilization; and at the close of this period a very great advance was visible in their dress, their dwelling-houses, their school and meeting houses. Instead of rude grass meeting-houses, without windows, seats, or floors, appeared houses of worship in complete American style from foundation to belfry and steeple, with bells in the belfries. The churches were working churches. They built their own houses of worship and paid for them. Their contributions towards the support of their missionary and for the spread of the gospel abroad were very liberal, and often made from their deep poverty. The churches and schools formed one grand temperance army. On the whole, the progress in civilization and education and morality and religion at the close of these thirty years was cheering and commendable.

"In 1864 the Waimea church was divided into five sections, of which Waimea was one. This was committed to my care as pastor. The other four were placed under the care of pastors, of whom, since that time, seven have been Hawaiians, and one the son of a Tahitian missionary. Though confined to Waimea I have been able, by strength and grace from above, to perform the work of pastor and preacher, besides much other work for the Sabbath-schools and churches of Hawaii; and this I continue to do, and hope to do, till the Good Master, whom I have served so long, though with many short-comings, shall see fit to call me hence."

When this servant of Christ went to the Sandwich Islands, fifty years ago, he doubtless seemed to many to be throwing away his life. As we now see, can any spot be named in which he could probably have accomplished more for the kingdom of God and the salvation of the souls of men? With the record of such a service before us, the oft-repeated question of David Livingstone will come to mind, "Who would not be a missionary?"

LETTERS FROM THE MISSIONS.

West Central African Mission.

THE latest communication from Bailunda, is dated June 25, at which time the members of the mission were improving in health. Mr. Walter reports that Feka, the son of sekulo Chikulu, comes almost every Sabbath, asking to be told about God. The little babe in Mr. Walter's family proves a great attraction to the natives, and the king's brother and other sekulos call the little boy, O Soma Kwikwi de Bailunda (King Kwikwi, of Bailunda).

The arrival of Messrs. Fay and Stover and Miss Mawhir at Benguela, June 7, has already been announced. Two weeks were spent in repacking goods and making ready for the inland journey. Under charge of Chikulu, one hundred and fifty-three loads were started, and Mr. Sanders wrote from Benguela, June 21: —

"I have not had as much annoyance with these carriers as I was prepared for. We have no such uproar and confusion as we had when we were obliged to deal with them through an interpreter. Once or twice I expected a great disturbance, judging from former experience, but the natives were very reasonable. All this strengthens the impression that we have our servants to thank for much of the annoyance. We still have José in Bailunda.

"Five sekulos from Bihé came to our place, I am informed by Brother Walter's

letter, and asked what should be paid for the two bales of cloth stolen so long ago. No one knew what was right, and they were told to wait till I returned.

"I am very glad to be able to write that by getting a few more carriers than were sent, it has been possible to take everything from the custom house here."

From Kissangi, three days' march inland, Mr. Sanders wrote on June 27: —

"Yesterday we had to take a long and hard march. To-day we traveled only two hours, and are now in camp while the carriers are getting food. All are in good health and spirits. Thus far we have had an easy and pleasant journey. Last night we did not sleep very well because of the cold, and we shall find it colder as we go on.

"It is no small blessing that none of the party just arrived had even the slightest touch of the fever while we were staying at the coast. And I have been surprised since we started to see how well all stand this kind of traveling. Mrs. Stover, for whom I was a little anxious, gets along the most easily of all. Providence is very kind to us."

The following note is appended to Mr. Sanders's letter: —

"CHIVULA, *June* 30. — Carrier is here with mail-bag. We are all well. The journey is not as hard as we expected."

Mission to Spain.

CONTINUED PERSECUTIONS.

THE story of the persecuted family at Unzué, the principal portions of which were given in the *Herald* for July and August last, will not be forgotten. The aged widow, the mother of Josefa, has now been condemned to two months' imprisonment on the charge of stealing wood, the basis for the charge being that she was seen picking up chips on a public street. The following is a translation, sent by Rev. T. L. Gulick, of a letter written by Josefa herself to Don Eulogio, the native evangelist, giving brief account of these persecutions: —

"I take my pen to tell you what we are going through for the cause of the Lord Jesus, but you must know that we bear it all for the love of God. I write to let you know how on the night of St. James's day the people of this village burned a piece of ground for us, that is, a field of sheaves of wheat; we had not thrashed it, because we only reaped the day before St. James. The next morning my father went with the boy to finish reaping a little that was left, and they found it all burned. I asked my son, 'What did your grandfather say when he found it burned?' 'He became very sad, and said, "Let it be as God wills. Lord, give us patience and resignation to bear it in the name of Jesus.'"

"I have another trial to report to you. Last Friday my mother went down to Tafalla to present herself to the judge, and they kept her prisoner. They sent us the horse by a woman of another village. Thus all the trials come on us at once, but we trust in the Lord Jesus to help us through our troubles, as he has done hitherto. To-day we are going to Tafalla to see my mother, as we have not been there since they took her prisoner. Give our regards to all the brethren, begging them to remember us before the Lord in their prayers. We ask him for it, and he gives us much resignation in all the persecutions.

"JOSEFA HERREA."

Mission to Austria.

LIBERTY OF PUBLIC WORSHIP AGAIN DENIED.

THE following letter from Mr. Clark, dated Prague, August 24, shows a reactionary movement on the part of government officials in the matter of religious liberty: —

"You will be deeply pained and surprised that a new order from the Austrian Cabinet at Vienna has stopped our *public* meetings. Our private meetings in the same hall, with an attendance equally large, are allowed; but each one must *now* show at the door his card of invitation. Since February, 1880, the time when the mission was permitted to resume public services under the law for lectures, etc., one meeting each Sunday has been public; the other meetings of the week

were held as private services. The amount of liberty removed by this new order is not very great, as we were obliged each week, three days or more before the Sabbath, to give to the police written notice of the meeting and of the proposed text.

"You can hardly judge of my surprise as a policeman entered my dwelling on Thursday last, and handed me a written order forbidding the public meeting. It is, however, evident that the police gave the order somewhat unwillingly. The director of police granted the privilege of a meeting at the usual time and place, but only for invited guests. On Saturday, effort was made to supply all the friends of these meetings with new and special invitations. On Sunday a policeman in civilian's dress was present to see that none entered the hall without showing his card of invitation. A few friends who could not be reached on Saturday could not enter, but received a card for subsequent meetings. In the order forbidding the public meeting was granted the right to appeal within eight days. Such an appeal will be handed to-day to the proper authorities.

"The reason given by the government for the recent order, is the following: 'According to the decision of the Royal Imperial Court of the Kingdom (K. K. Reichsgericht) in April, 1880, dissenters have not the right to hold *public* meetings in the interest of their denomination.

"Such hindrances in the way of proclaiming the gospel are painful; but on the other hand, the Master gives us much to cheer and gladden the heart. The interest in the meetings, for the summer season, is quite marked."

Under date of September 4, Mr. Clark says: —

"Yesterday we received three more to our church, two of them choice young men from my Bible class, one a promising student. The hall was crowded so that people had to stand. Ah, we need so much here an 'Otis Hall!' On Wednesday of this week we have special conference with all our helpers, save two that are too far away to come.

"Mr. Kostomlatsky, who has completed a course of study at St. Chrischona, near Basel, joins us this week. We shall retain him here in Prague for two months, and then have him locate at Tabor. Mr. Rybar, of Tabor, will then move to Prague to help here and in the out-stations of Stupitz and Prisimas. At the latter place, some two hours' walk from Stupitz, we have preaching now every third Sunday."

European Turkey Mission.

THE following items are gathered from several letters received from this mission: —

Mr. Baird, August 9, says: —

"The work goes steadily on at Strumnitsa. One of the brethren, as you know, bought a house for a place for meetings. He has spent twenty-five pounds in fixing it up. It is now large enough to accommodate a pastor's family, and is so intended. The house will remain the property of the brother, but the Protestants are to have the free use of it for meetings, school, and parsonage, as long as the brother lives. They now have a room capable of holding about eighty persons. There are several new hearers. The young man who is to preach to them came there from Samokov with his diploma and license to preach, while I was there. I have strong hopes that under his leadership the work there will grow quite rapidly."

Mr. Marsh writes from Philippopolis, August 10: —

"I returned last week from a tour to Haskeuy and Merichleri. The Sabbath there was a good day. Four new members were received, all from Haskeuy; all men; all heads of families. The wives of two of them were present. I hope that they are Christians, and that they and others from the same place will confess their faith before long. The town of Haskeuy and the village of Merichleri are twelve or fifteen miles apart. Frequently the light shines out from a town to a village, but in this case the light shone over from the village to the town. We are glad thus to receive these friends into church fellowship until it is time for

them to have an organization of their own. The gospel leaven is working in Haskeuy, and I have good hope that many are learning the way of life, and will yield to the claims of gospel truth. I am pleased with the pluck and self-sacrifice which the little handful of friends there show in undertaking to build a chapel. I have urged them to do so this year, so as to be ready to do more for the support of their preacher next year."

A private letter addressed to Rev. J. F. Clarke, now in this country, says: —

"You will be glad to hear that Mr. Tonjoroff was invited and preached in the yard of the Pravoslavna church in Merichleri to a very large congregation one week ago last Sunday. He enjoyed it exceedingly as an omen of what may yet be. . . .

"Mr. Sitchanoff has been on a tour to Dubnitsa and Djumaa, and has found some very delightful work in Stōpe and Smoochevo villages, two hours and a half from Djumaa. Almost the whole village of Stope welcomed him. The priest attended the meetings, and he talked many hours. They could not be satisfied. Very few attend the church (old) services there because they have become disgusted with its formalism.

"One family in the other village seemed really to take in the comforts of the gospel. Eight of its members have died, and the parents were very much afflicted and longed for comfort they could not find in their church. Mr. S. will go next week to Pazarjik, and hopes for as joyful a time there. He left Peter in Macedonia to work the rest of the vacation."

Western Turkey Mission.

BOTH INTEREST AND POVERTY INCREASING.

Mr. Hubbard writes from Sivas, August 16: —

"Five weeks' touring in Gurun, Derinde, and Ashode, has revealed nothing startling. In general, I noticed a marked change among the women and girls of Gurun since 1880, when I, with my whole family, visited them. They are now quite eager to do and to be something more than formerly, and although there is no special spiritual awakening, still the desire to learn to read is much increased. Among the men there is also increasing desire for better schools, but at same time increased poverty.

"The same may be said of our whole field. The salaries we paid four or five years ago do not satisfy our preachers even, and the demand for higher grade of teachers is such, that, even though we wished, we could not restrain it. Yet the people are less able to help than before. So it comes to pass that almost every year's effort on our part to retrench and develop self-support turns up at last with increased, instead of decreased, estimates of what will be necessary from the treasury of the Board. We fret and chafe under such pressure of "the times," which we cannot control; we sometimes feel half ashamed, and sometimes half-provoked, at such mockery of our hopes and exertions; but still the figures and facts don't lie, and we, with perhaps more of Mohammedan than of Christian resignation, bow to our fate and the fate of the country.

"One encouraging feature of Gurun is the largely increased demand there for the Bible and Tract Societies' books. They must have an abiding influence in many houses. But the old thoughts again and again come back to us, 'Why cannot they be made to have immediate and sweeping visible effect?'"

Eastern Turkey Mission.

PROGRESS IN ERZROOM.

In the Annual Report from this station Mr. Robert Chambers says: —

"In Erzroom city the work is very promising. The chapel which accommodates about two hundred and fifty persons is usually crowded on Sabbaths, many persons standing about the doors, and some leaving for want of room. The service is frequently conducted in the Turkish language, when Greeks and Turks in considerable numbers attend. The need of a larger place of worship is keenly felt.

"The amount of money contributed for

the new school building does not by any means represent the interest of the people in it, or the time and care devoted to its erection by the school committee. A new and commodious book room has been opened, a large sign over the entrance announcing that the Scriptures, in ten languages, may be found within, and is under the care of an experienced and trustworthy brother. Sales have been very good indeed. It is said that the Mohammedans of this city were never before known to exhibit such an interest in God's Word as they did during the past winter. The city colporter preached to hundreds of Moslems in the markets, and sold many Bibles and Testaments to them. The present Vartabed of Erzroom is an enthusiast in the matter of education. He has greatly improved the Gregorian schools, and has succeeded in withdrawing nearly all the non-Protestant pupils from ours. Still we can show an increase of *thirteen* in the number attending our city schools. This increase is chiefly from the villages. Very strict attention is paid to the morals and spiritual improvement of the pupils, and we are greatly encouraged in this particular."

LETTER FROM KOHAR.

In Mr. Wheeler's volume, *Grace Illustrated*, is a story of a little humpbacked girl named Kohar, who was a pupil at Harpoot, and has since been a teacher in that vicinity. She is now at Erzroom, and out of her gratitude for what has been done for her through the missionaries, she has been moved to write a letter to the American Board. The letter, interesting in itself, is made specially so when the history of the writer is considered. It has been translated by Miss Powers, and we give it entire.

"Beloved Friends in America, — For many years I have wished to make known to you my gratitude, but I regret that I do not know English well, and even when translated, it will not express my feelings, therefore I have not ventured to write. During these later years when a distinguished Christian suggested to me that I would do well to leave this country for a time, and travel in America, I said to him that there are many difficulties. But he insisted that if I took this upon myself it would be of great benefit to myself and my work. Then, thought I, I can personally make known my gratitude to the beloved Board. But since it is not certain whether I shall attain to my desire or not, I have considered it my duty to make known my gratitude by this brief letter.

"If you wish to know about me, I think you will remember that it is many years since the Lord called a weak handmaid like me to work in his vineyard, by the agency of such friends as you, and has sent me to various cities and villages, and as much as I have gone about I have seen the success of the gospel. First, I praise the name of my Redeemer who has sent to me this living Book by means of his servants, and at the same time I realize my obligation to be thankful to those who have put their hands to such a work, and carry it forward. I recognize my duty to pray often, as I do, and to pray that not only in this country, but in all countries, the kingdom of the Lord may come. I know, my friends, that year by year very many difficulties arise before you, and that you are often pained that your money is given in vain by reason of false workers and helpers, as often happens, but be sure that the Lord will abundantly reward you.

"I was twelve years old when I received the truth of the gospel, and since then I have never had a doubt that the least service will be accepted, even though the fruits are not speedily apparent. Therefore, my dear friends, although men be ungrateful, and instead of thanks, speak only complaints against you and your workers, — yes, we confess that they and we are weak, and often are mistaken in regard to each other's thoughts, — at the same time the work and the workers are of the Lord. You and we are laborers, or better, instruments, in his hands. Would that we might be worthy laborers!

"My work in this city is among the women. I go to the houses every day, and almost every door is open, and they receive the Word of the Lord with love.

I see very great need among them for this Word. I entreat that you will pray for this city that the Lord will cause the living seed to grow by sending his heavenly rain.

"Would that I had the opportunity to see you personally, and to consider with you as regards the interests of this blessed work: this is the desire I would express in writing.

"Full of love I salute all the members of the society.

"Yours respectfully, KOHAR."

Maratha Mission.

HIGH SCHOOL AT AHMEDNAGAR.

A NEW mission high school was opened at Ahmednagar on June 15, under the immediate care of Mr. Smith and well-qualified native assistants, one of whom is a converted Mohammedan, and a young man of great promise. The school flourishes greatly, having thirty pupils, two of them being Parsees, four Christians, five Mussulmans, and nineteen high-caste Hindus, chiefly Brahmans. Two of the Christian boys are of low caste. Mrs. Smith writes of the interest shown in reading the Bible by this mixed body of pupils: —

"After opening our school with prayer every morning, there is a Scripture lesson. We anticipated trouble here, but have found none; the boys read in turn from the New Testament, and show a lively interest throughout the explanation of the lesson, we often think more so than in any other subject. Perhaps one reason for this is that the English of the gospels is so simple, and another reason probably is that it is something so altogether new to them. They have gone over the 'Sermon on the Mount,' and seemed deeply interested. They are allowed to ask questions freely, and their questions are generally intelligent and appreciative, — they are at least thinking, and we pray daily that the true light may shine into their hearts and drive out all the darkness."

The course of study in this school is similar to that of high schools in America, and covers four years.

Madura Mission.

PERIAKULAM. A BRAHMAN CONVERT.

MR. NOYES, on his return to India, reached his old station, Periakulam, early in the year. June 29, he wrote: —

"Our people were very glad to see us back again, and made pleasant demonstrations of their joy. In many parts of my field the work is very encouraging. The three native pastors are not only active in their church work, but in company with the catechists have been making extensive preaching tours in heathen villages. Pastor Isaac, with several catechists, was thus engaged for half the month of April, and visited seventy villages, in which they preached the gospel to about 70,000 people. Such work is producing its results, if not in immediate conversions, at least in leading many to join our congregations. Pastor Isaac reports that in one village ten families have enrolled themselves as members, and that he expects a still larger number to join soon. Pastor Seymour also writes me that a large number of people from the Shanar caste have joined our congregation in the village of Tevarum.

"On my last visit to Kambam I had the pleasure of witnessing the baptism of a Brahman convert, and his reception by Pastor Isaac to the Kambam church. As most of the members there were from the lower caste, it seemed a marvel for this Brahman — an intelligent and well-educated young man — to sit with them on the matted floor and partake of the sacred elements from the same plate and cup. He was first a convert from heathenism to the Romanists at the time of the famine; not being satisfied with what that system afforded, he has come to us, and he has not come apparently on account of any worldly advantage which he hopes to gain, but I hope from a sincere conviction of the truth. He supports himself by teaching an independent school."

POVERTY OF THE PEOPLE.

Mr. Howland, in speaking of the raising of $250 by the Christians of Ampakottai, says: —

"Let me tell you how the people of Ampakottai have to work for a living,

and then you can have a little idea of their ability to give largely toward a building. They are now paying more than any other congregation for the support of their pastor, also. The people are weavers and barbers by trade and caste; weavers principally. Senator Bayard, of the United States Senate, has made the following statement: 'Cotton can be brought from the far interior of India by bullocks to the sea, shipped around the Cape of Good Hope to England, manufactured, shipped back by the same route, paying repeated commissions and profits, and then *undersell* the native manufacturer on the spot where the raw product is grown, and where labor is considered well-paid at fifteen cents per day.' Every word of this is true. Nearly one third of the area of my station is used for cotton cultivation. A man who can earn fifteen cents per day is very fortunate, common wages per day for men being eight cents, and for women, four cents."

Foochow Mission.

THE HOSPITAL AND DISPENSARY.

DR. WHITNEY forwards the eleventh Annual Report of the Foochow Medical Missionary Hospital, together with the fourth Annual Report of the Opium Asylum. Of the hospital, Dr. Whitney says:

"The hospital has received more patients in the same time this year than last, notwithstanding I have been away several weeks in succession at two different times. The whole number received since June 1, 1881, is 435. At Hapwöka Dispensary 4,787 have been treated, and at Water Gate Dispensary, 2,794. The regular preaching service previous to dispensing has been faithfully kept up by the preacher at each of the dispensaries, and books, tracts, Bibles, etc., have been exhibited for sale during the dispensing hours. Much good has thus been done in a general way, though no visible results in connection have come to my knowledge.

"The religious influences at the hospital have been of the best kind. Regular distribution of religious books, tracts, and papers, has been continued; the patients who were disposed have attended regularly the two Sabbath services at Kiuchiö-tong, and Brother Woodin has continued to meet occasionally at the hospital those who did not attend the Sunday afternoon service. Recently I have arranged with the Kiu-chiö-tong pastor to preach in the hospital every Wednesday P. M. This, with the regular daily evening prayers which are conducted in turn by the assistants, make a reasonable amount of religious influence brought to bear upon every patient who enters the hospital. If *we* do not have any visible results from such efforts, we cannot but expect that *others* will.

"The outlook of the medical work is more encouraging than at any time during its history. We have secured at last a class of good, intelligent, Christian young men to assist me in the work, and remain a definite period of time, sufficient, I trust, to enable them to become intelligent physicians who will be a great help in our field. Four of these young men are from Dr. Baldwin's training school, one is from Shau-wu, and has been with me four years, and one is a middle-aged man, formerly a preacher, but has now been in the hospital six years, and has done faithful service."

THE OPIUM ASYLUM.

Accompanying the report of this institution, tables are given showing the occupation of the patients, the cause of the formation of the habit, and the age at which the habit was contracted. It seems that nearly one fourth of the patients were storekeepers, and that farmers were almost as numerous. Then follow artisans, soldiers, coolies, boatmen, etc. Of those whose cases are fully known a little more than one third became victims of the habit from disease; the rest from desire for the pleasure connected with it. Dr. Whitney says: —

"There has been a falling off of 124 opium patients during the past year. From 1880 to 1881 there was a falling-off of 66. From 1879 to 1880, 90. 1879 was the climacteric year in which 540 patients were cured of the opium habit, but since then there has been a rapid decline. From 1872 to 1876 the number was quite variable, 17 being

the least, and 81 the most in any one year. In 1877 they rapidly rose to 107. In 1878 there was an enormous increase to 500, and the next year, 1879, the climax of 540 was reached. What is the cause of this rapid increase and decline it is not easy to determine. In other ports during the past year there has been a falling off in some, and an increase in others, without any apparent reason. There are two reasons which might account for this decline, one is the officers are not so strict in prohibiting its sale and use as they were in 1879, the year we received the greatest number of patients. The other is that there are four or five native opium asylums which have been opened by men who were formerly connected with this asylum, and who are known to have received quite a number of opium patients. Some of these being situated at a distance from Foochow, it would be much more convenient to be cured near home, and thus save traveling expenses and additional cost of living. This is further confirmed by the fact that they are willing to pay one dollar more to the native asylum, and receive poorer treatment, rather than go to Foochow. Neither do I think there is less opium smoked than formerly, for all the evidence proves the reverse of this.

"The whole number cured of the opium habit in the asylum during the past twelve months is one hundred and sixty."

North China Mission.

FROM KALGAN.

Mr. Roberts, writing from Kalgan, July 4, refers to the houses built by the mission, which were then nearly complete: —

"Many of the Chinese say that the houses (Mr. Sprague's and mine) will last over two hundred years; and I rejoice in believing that they will last until a large part of the people in this region are Christians; till the telegraph and steam-cars and public schools and newspapers shall be in common use, and till all China shall be awakened to the glorious possibilities of its future as the greatest Protestant nation in the world. The building of these new houses has given us a new standing and reputation among the people. They see that we are not a band of traveling mischief-makers, living in temporary dwellings, working in mysterious ways, and ready to pack up and be gone as soon as we should have done them sufficient injury, or made for ourselves sufficient gain. In building here we have cast our lot among the people, ready to live among them and die among them. God grant that we may live and die *for* them.

"I think that the people are more inclined to listen attentively to our preaching than they were a few months ago. They see that the magistrates have not hindered our building at all, and that our work thereby has a real, though passive, governmental sanction. The kind work of relieving pain and suffering that has been done at our dispensary during the last year has done much to make the people more friendly toward us. The departure, northward, of six or seven regiments of soldiers last year and recently of the only remaining regiment stationed here, has relieved us of much hostility and discomfort. The present chief magistrate at Kalgan is more virtuous and just than his predecessors were. The new missionaries who were sent to join our number, a year or two ago, are already able to talk in Chinese, and are entering vigorously into the active work. The various parts of our work — medical, educational, itinerating, preaching in chapel and on the streets, and work for women — are being carried on more energetically and equally than was possible two or three years ago, when our numbers were so few.

"We have now a colporter just entering Shanse, directly west of Kalgan, carrying his supply of books to make the circuit of several large cities. Another colporter returned a few days ago from a journey among the mountains and valleys east of us, and we have sent him off again to visit eight cities southeast of us, the farthest of which is three days' journey from here, and all this side of the mountain barrier that separates our field from the plain about Peking."

MISSIONARIES IN SHANTUNG.

Mr. Smith and Dr. Porter, having com-

pleted houses at Páng Chia village, in Shantung, have removed thither with their families. They have had a hearty welcome from the people near their new home, and Mr. Smith sends a long and interesting account of the way in which the people of Páng Chia and villages in the vicinity vied with each other in coming with their ornamental tablets, in Chinese style, extolling the virtues of their new neighbors, praising their doctrines and their drugs. This was their style of giving a "house-warming," and they made a day of it.

Mr. Smith reports that affairs at Te-chow are not settling quite so rapidly as the letter of last month led us to hope they would. To be sure, the offending official has been deposed by proclamation, but his family remained at the Yamen for weeks after his dismissal, and at latest dates it was reported that he had only been transferred to another post. The hostility among the remaining officials is ill-concealed, and, notwithstanding a show of justice, in response to warnings from Peking, the ill-feeling at Te-chow towards foreigners is apparent on all sides. Under date of Páng Chia, July 12, Mr. Smith writes: —

"While our controversy with the officials remains still practically undecided, it is not to be expected that our church members who live in the Te-chow district should do anything but 'sit on the hill and watch the tigers fight!' Still, some of them come pretty regularly to Sunday meeting, and two courageous lads, living in the village in which the libel on the church and everybody in it was originated, have asked us to reëstablish a little week-day meeting which we held there, until that tornado uprooted it. At another village, only one and one half miles from here, a Wednesday meeting, suspended for about a year, has been revived at the request of the members there, of whom there are nearly thirty.

"At present these are the only week-day meetings of this kind. There are four Sunday meeting places, and occasionally five. One of these is about twelve miles to the east, where an extended and very interesting work has sprung up, wholly in consequence of the labors of one earnest farmer who has studied a little, and who has displayed the tact necessary to follow up those whom he gained. There are now sixteen members, and new applicants are constantly appearing — some from outside villages. The leader, being found useful, has acted alternately as a mail-carrier and colporter, and latterly another man has been sent on Sundays. Passing through a market-town on the way he found an inn-keeper and others determined to know what this new 'Door' [doctrine] is; and both going and returning he has been intercepted both to visit the village schoolmaster and to hold a meeting at the inn, etc. The sister of the inn-keeper came from a distant village to hear, and waited three days, hoping that one of them would turn out to be a Sunday. At this place they ask to have a teacher sent frequently. It is just over the Tê-chow line, in the district of Ping Yuan."

MANY INQUIRERS.

"Inquirers from some distance are becoming not uncommon. One such recently came more than twenty-five miles to keep Sunday here. He has been here several times, and is an eminently suitable candidate for baptism — the only one in his whole region, which is one infatuated with sects and 'Doors.' Another man appeared lately, who had heard so much of the alleged excellences of our 'Door,' that his heart 'did not amount to anything' unless he could find out at first hand what it was all about. Others, only less curious than himself, dared not come. He was much disturbed lest he should miss the proper title for the distinguished foreigner, and privately inquired if 'Your Worship of a Thousand Years' (just as *ten* thousand years are ascribed to the emperor) would be about the thing! He appeared well, and was given some suitable books and oral instruction.

"The wind bloweth where it listeth. It is curious that long before the Tê-chow troubles arose, everything to the north and northeast seemed stagnant, while to the south and southwest the reverse is the case. At the larger fairs we have had, as much as possible, colporters present with a little awning and a show of books. In

many places the preaching proves a steady attraction, exceeding even the jugglers, the fortune-tellers, the physiognomized story-tellers, Punch and Judy, and even the noisy theater itself. As the colporter work is better organized and further developed we shall hear of many of the auditors again. Several invitations have come from villages at a distance to go and preach, and now that we are located here, these will be sure to be multiplied, and many of them are openings of promise.

"The chapel at Hsiao Ho village has been regularly attended at each fair, every five days, except when the fair-day was Sunday. The audiences are considerable, but of necessity fluctuating, many of the hearers regularly reappearing. The first fruits of this new preaching place, a man from a village close by, was examined recently, and appeared every way worthy of baptism — the first from his town. He will be received soon. The area of territory over which our doctrines are spread is out of all proportion to the number of those who are present at any one day, as many come from great distances. The chapel has also become a rallying place for church members, which is an important incidental use."

A WANDERER RESTORED.

"A few Sundays ago an old man, sixty-eight years of age, who was one of the original twelve baptized at Shih Chia T'ang, and whose name was dropped two years ago, applied to be received again. He was a literary man, of great local influence, and much respected. His intimate acquaintance with Yamêns made him an invaluable aid to a gambling society in his village, to which he occupied much the position of an Erie lawyer. He had long received a regular income from this source, and having recently lost his only son, and, owning no land, he was very poor. Yet in February last he definitely abandoned his disreputable connection with the gambling society, preferring to starve, as he said, rather than longer do violence to his conscience. After a great many interviews, and after a report by everybody who had talked with him that he seemed truly to have 'turned around,' it was decided to receive him back. Accordingly, at the proper time, he arose and simply said: 'I wish to confess my sin to the bottom. My temper was vicious. But I am resolved to live the rest of my life as a Christian. I wish you all to forgive me and pray for me.' The room was filled with exclamations of surprise and delight. 'He has come to life again.' 'The return of a wandering son — thousands of gold could not buy it,' etc. He had been distinctly told that the missionaries could not undertake to provide him any employment, but that he must do as well as he can, and trust the Lord for the rest."

Shanse Mission.

THIS new mission has been fairly inaugurated by the arrival at Tai-yuen-fu on the 4th of July last, of Mr. and Mrs. Stimson, accompanied by Mr. Stanley, of the North China Mission, who is to assist Mr. Stimson until the reënforcements, now on their way, shall arrive. Tai-yuen-fu was reached on the twelfth day from Pao-ting-fu, after a comfortable journey. Writing July 8, Mr. Stimson says: —

"As far as we can learn, everything seems as favorable for evangelistic work as at the time of my former visit. We hear but little of disrespectful language. This arises, in part, no doubt, from the fact that Mr. Richards, of the English Baptist Mission, is on such friendly footing with the magistrates. A few weeks ago the city mayor with his attendants were surveying the city wall, being instructed and assisted by Mr. Richard and Mr. Lowerby. The work occupied their time three days.

"Last week Mr. Richard was detained from setting out for several months' absence in Shantung province, by the coming of a deputation of three high officials from the governor to consult upon some means for improving the condition of the province, and developing its wealth. The governor came here a few weeks before my first visit, being strongly anti-foreign in his prepossessions, and sent in view of the growing Russian interests in this province. He seems earnest in his present desire, and it seems evident that, were there to be no delay in procuring machin-

ery and tools, he would launch a worthy enterprise for developing the mineral wealth, and connecting some of the larger cities in the province with a railway.

"All this is interesting to us. Kindly relations with officials open the ears of the people for our instructions, while opposition from them makes the people, to no little degree, afraid to do business with us or hear our teaching."

Micronesian Mission.

SAILOR LIFE. A GOOD DEACON.

MR. DOANE writes from Ponape, March 20, that he hears of the return from Kusaie of Princess Opatinia, where she had been for three months, under the care of Dr. Pease. Her health has so far improved that she expects to go back to the Mortlock Islands on the present trip of the *Morning Star*. Mr. Doane also speaks of one of the trials experienced by the missionaries, arising from the contact of the natives with the outside world.

"Of all men for working evil on Ponape, the worst are native youth who have spent two or three years 'before the mast' in voyages to the 'Northwest,' and then have returned to their island home. They have learned all the evil that develops itself in the forecastle, and 'dance houses along the wharfs,' and come back to display it among their people. Many youths have left Ponape for sailor life during the thirty years of my residence here, but not so many as there are fingers on one's hand have ever turned out to be of any help in civilizing and Christianizing the people.

"A noted example occurs to mind of one of the youths on the south of the island, who reached the high position of boat-steerer, or fourth mate. He is now the very terror of captains entering the harbor, enticing the sailors ashore to run away, or plying the vessel with liquor. Of the missionary work he has seen just enough to *hate* it, and stand as a barrier to all natives who would become Christians.

"A few nights since the heathen chief, of whom I have before written [see *Herald* for July, page 273], sent over some ten or fifteen armed men, to take away by force the woman he desired, who has been living at this place. They came in the night and surrounded the house. The leader entered and demanded of the good old mother the woman. She refused positively, saying she would not give her up. Soon the good deacon of the church was aroused by the cries of the woman for help. The struggle was long, but the heathen party, armed with guns and sabers to the teeth, had to retreat before the decided stand this good brother took. They could not have the woman till they cut his body to pieces. He had no arms, save only as he was armed with the Spirit. He was a hero, showing a devotion to the truth, which we have been slow to credit our people with. It is inspiring to see his firmness, while some Christians showed the white feather."

HOPEFUL OUT-STATIONS.

"I recently returned from an inland station where I administered the communion to the people. The church there is growing, healthy and active. The people are now putting up a good church, the heavy work being to saw timber for the floor and walls. Most of the young men work well. At the communion eight adults were baptized, two restored, five babes dedicated to the Lord. May the Spirit of the Lord ever abide with that people.

"I spent yesterday, the Sabbath, at the old station Canaan, and was glad to meet the dear old people once more. We had communion, at which four couple were restored, and one young man united with the church. So the Lord blesses. In places the tides seem to be flowing out, in others coming in. There is, no doubt, much more feeling, or desire for the truth, in the hearts of the people than we at times think. Could I for a few weeks visit the churches and the heathen communities, I think a grand work could be done. But my hands are tied, and my feet are almost in the stocks. The school of six native youth from the Mortlocks, and nearly as many from Pingelap, aside from the Ponape youth, must be kept moving. These pupils are hungering for instruction with which to go back home and feed their people."

GLEANINGS FROM LETTERS.

W. C. Wilcox, Mapumulo, Natal. — Our joy since we came here to Mapumulo has been almost complete. The days fly so quickly that we cannot realize where they have gone. I have a class of from fifteen to twenty who meet me every morning to study the Bible. I think they get more religious truth in that way than they would from only hearing preaching on Sundays, even from a good preacher. Then it greatly helps me both in learning the language and in the knowledge of the Bible. I put an hour's study on each lesson in writing out questions that will draw out the truth of the Scripture. They are helped in that way, as they criticise the Zulu of my questions, and there is a mutual benefit.

Miss Olive N. Twichell, Broosa, Western Turkey. — We have been pleased lately to have several of our day scholars — *not* from Protestant families — come into our Sunday-school. I had quite a little flock here last Sunday, preparing the lesson beforehand. But we do not dare consider it a permanent thing yet. I hope they will continue to come, but the priests are very likely to interfere with it.

C. S. Sanders, Aintab, Central Turkey. — This year our college (Central Turkey) begins to have decided effect on the supply of candidates for the ministry, five out of eight studying for the ministry. Of these one is very young, and will teach a while; but the other four will enter, I presume, this fall. One of them is, I think, — all things considered, — the choicest young man of my acquaintance here. His success is as certain as anything can be here, as he is a tried man. The other man from Aintab will at least improve the average of our present helpers.

G. F. Montgomery, of Marash (writing from Harpoot). — It is scarcely possible to speak too highly of the influence of this college (Armenia) for good in this part of Turkey. The new aspirations among the youth and the mental quickening of all which it excites, the influence of the Christianly-trained young men and women who go out from it in their native towns and villages, the solid basis for a future development of Protestant principles which it is laying here; noble ends like these would justify even a more generous outlay of expense and time than is now being made.

Miss Mary A. C. Ely, Bitlis, Eastern Turkey. — Our school numbers *forty*. Two are graduates who assist us, — one only for a few weeks. Much as she is needed here, we shall spare her for the school at Van. The larger number of our pupils have not been under training long, and the care of them is very heavy. Of our present number *thirteen* are wholly self-supporting scholars; others pay half their expenses, and so down to a small amount in case of the very poor. It is a fundamental principle of this school that *no one* is received free. Some one *must*, and always does, pay something for every girl. Increased numbers brought into this school, with added room, and various and manifest improvements call forth grateful recognition. In vain, however, shall any or all earthly good be bestowed, without the heavenly benediction, and most deeply do we feel the need of spiritual blessings.

H. N. Barnum, D. D., Harpoot, Eastern Turkey. — An old Turkish friend, one of the Ulema, told me this week, that some time ago, some of the chief Turks in the city sent him to look over our new school-building quietly and report to them about it. They were rather put out with him for saying that there was nothing objectionable about it, for they were sure it was to serve as an armory and barracks for the English! On the whole, the Turks have behaved wonderfully well. They got up a large petition to the authorities, with a good many seals, when the building first commenced; but they were ashamed of it afterwards. An unreasonable Armenian neighbor has made us more trouble than all of the Turks.

S. W. Howland, Oodoopitty, Ceylon. — In the early part of the year we were engaged upon tours more than is usual, traveling over two hundred miles, holding over seventy meetings, attended by over four thousand adults and nearly as many children. There were in addition to the meetings held by our helpers and Christians about one hundred in all. The people are very ready to hear, and we believe much good is done, though it is very hard to make them realize the importance of a personal acceptance of Christ.

NOTES FROM THE WIDE FIELD.

INDIA.

The Christian Vernacular Education Society for India. The Society has for its object the establishment of Christian Vernacular Training Institutions, male and female, and also the supply of educational and other books for India. The following is a summary of its work for the past year: —

Number of training institutions	3
Number of teachers and mission agents trained	710
Number of students under training as teachers	130
Number of children under Christian instruction	6,500
Estimated number of children instructed by teachers trained by the society, in schools of other societies	32,000
Number of copies of publications printed in eighteen languages	9,277,499
Number of colporters in India and Ceylon	158

The Annual Report concludes as follows: —

"It will be seen from the Indian reports that the Divine blessing has again throughout the past year rested on all the Society's schools, and on the publication and colportage operations. In a word, it has been a year of marked success without exception in every department of the work. All the office-bearers of the Indian Committees are feeling more and more convinced, as the work of the Society expands, that it is essential to the extension and consolidation of the native Church, in providing it with Christian schools and a Christian literature in the mother tongues. Many of the pastors and teachers of the native Church received their first instruction in Divine truth in the schools, and from the books published by this Society. True to its original purpose of being the handmaid of the native Church, its chief aim has been, by the help of Almighty God, to feed the lambs of Christ's flock in India. With what faithfulness and success it has done so during nearly a quarter of a century, God alone knows; but one thing is certain, ample encouragement has been graciously given by God to the Committee — for which they give Him devout and hearty thanks — to go forward with all their operations, fully convinced that He who has so graciously led and blessed their humble efforts in the years that are past, will continue to do so in all time to come as they seek to do His holy will in bringing the heathen children of India to Jesus, that He may bless them."

Rev. Mr. Dall. This Unitarian missionary to India, now in this country, is reported as having sought admission to the Brahmo Somaj. He has sent the following message to Keshub Chunder Sen: "My dear brother: Your good heart will be cheered to know that many here are touched by your earnest and brave spirit of truth, however widely some may differ from certain opinions and special activities of yours. You have a warm defender in William Henry Channing, with whom I dined in London, and where I was bidden to talk of you. Last Sunday I was at the funeral of R. W. Emerson, our great mystic and son of India. Yes, we owe a large debt to India — and her gospel, the Bhagavad-Gita — for our Emerson; now by his own showing, 'lost in God;' 'the finite poured into the infinite' (Nirvana)." The *Bombay Guardian* reminds Mr. Dall that he has overlooked the fact that, according to Hindu authorities, *eight million three hundred thousand births* must precede Nirvana.

The Santals. Mr. Stevenson, a Scotch evangelist and teacher, writes to the *Free Church Monthly* from Pachamba, 250 miles north of Calcutta, that an important step has been taken among the Santals. The tribe has heretofore opposed vigorously the introduction of Christianity. Even the relatives of a Christian convert who had eaten at the same table with him were regarded as outcasts. They were only admitted back to caste privileges on the payment of a large sum of money. At a recent assembly the people have reviewed the matter and have decided that they may eat with Christians without losing caste, and that the fines heretofore paid by Christians should be refunded. When this decision was reached, which nationalizes Christianity among the Santals, even the heathen stood listening while the Christians joined in prayer and hymns of praise.

AFRICA.

ENGLISH BAPTISTS ON THE CONGO. — Nine missionaries are now laboring in connection with the English Baptist Mission on the Congo, and two more are soon to be on their way with a steamer, the *Peace*, which is to be placed on the waters of the Upper Congo. This little steamer has just been built in England, and is of peculiar construction. She draws but one foot of water, and is intended for a floating home for the missionary. She is to have an engine of such power that she can run away from any native canoe, and, as an additional means of protection during the early period before the natives understand the peaceful nature of her errand, she is to have her deck surrounded by wire nettings to intercept arrows. After the trial trip of the craft she is to be taken to pieces so that no section shall exceed sixty-four pounds' weight, that being the limit of a carrier's load. There will be 700 of these loads, which, aside from the river transit, must be taken on men's heads over 200 miles of mountain road. The cost of the steamer was defrayed by a single person, who has also given $15,000 as a fund for paying the expense of its maintenance.

CHINA.

KWANG-TUNG PROVINCE. The English Church Missionary Society, at the earnest request of Bishop Burdon, of Hong-Kong, who has already raised considerable sums for the purpose, has decided to open a new mission in Western Kwang-tung, the extreme southwest corner of China. The Kwang-tung Province is in area twice as large as England, and has a population of nineteen millions; and in the western districts no society is yet at work. The station will be at Hoi-how, on the north coast of the large island of Hainan, whither there is frequent steam communication from Hong Kong, and it is hoped to open an out-station at Pak-hoi, on the opposite mainland. Both these places are ports recently opened to foreign trade, and have resident British consuls.

Notes for the Month.

SPECIAL TOPICS FOR PRAYER AND THANKSGIVING.

A Wider and Deeper Interest. — That all Christian minds in the land may, without exception, be impressed by the present special needs of the work; that the universal heart may be aroused to a sustained enthusiasm in the one great cause; that the utmost energy of faith and all the resources of love for souls, may be witnessed; that every pulpit may fulfill its duties in this regard; that every missionary circle and every auxiliary may be quickened to a fresh, a healthful, a fruitful activity; that every college and every school of the prophets may have a new baptism; that no Monthly Concert may flag; that no observance of family worship or of secret prayer may fail of an appropriate share in petitions for the coming of the kingdom — in the cry that shall avail: "Awake! awake! put on thy strength, O arm of the Lord!"

Thanksgiving for the willing offerings made by the friends of missions in attendance at the annual meeting of the Board, and prayer that the Spirit of God may lead a great number of churches and individuals to a similar doubling of their gifts.

DEPARTURES.

October 5. From New York, Rev. John Howland and wife, and Miss Belle M. Haskins, of Kansas, to join the Western Mexico Mission at Guadalajara. Mr. Howland is a son of the former missionary to Ceylon.

ARRIVALS AT STATIONS.

September 9. At Van, Eastern Turkey, Rev. G. C. Raynolds and wife, Miss L. E. Johnson, and Miss G. N. Kimball.

September —. At Smyrna, Rev. Marcellus Bowen and wife and Miss Mary L. Page.

July 6. At Bailunda, West Central Africa, Rev. W. E. Fay, Rev. W. M. Stover and wife, and Miss M. J. Mawhir.

DEATH.

August 15. At Oodoopitty, Jaffna, Miss Harriet E. Townshend.

For the Monthly Concert.

Topics and questions based on information given in this number of the *Herald.*

1. Give some account of the recent Annual Meeting of the Board at Portland. (Pages 409 and 413–484.)
2. What is the financial problem now before the Board? (Page 484.) What effort is to be made to meet it? (Page 410.)
3. What report have we from Erzroom and from Teacher Kohar? (Page 491, 492.)
4. What encouraging items of news come from European Turkey? (Page 492.)
5. What new restriction has been placed upon religious liberty in Austria? (Page 489.)
6. Give a report of Mr. Doane's letter from Micronesia. (Page 498.)
7. How is the Christian Hospital at Foochow conducted, and what has been its success? (Page 494.)
8. What reports come from Kalgan and Shantung, in North China? (Page 495.)
9. What has been done by the Christians of the United States for the Indian tribes? (Pages 460 and 475.)

DONATIONS RECEIVED IN SEPTEMBER.

MAINE.

Cumberland county.
Auburn, High St. Cong. ch. 200 00
Portland, Lawrence St. ch. 14 35—214 35
Kennebec county.
Gardiner, Cong. ch. and so. 15 30
Lincoln and Sagadahoc counties.
Bath, Central Cong. ch. and so. 90 00
Boothbay, 2d Cong. ch. and so. 10 00—100 00
Penobscot county.
Hampden, A friend, 2 00
Piscataquis county
Brownville, Cong. ch. and so. 20 30
Waldo county.
Searsport, 1st Cong. ch. and so. 35 00
Washington county.
Calais, Cong. ch. and so. 25 00
Robbinston, Cong. ch. and so. 11 00—36 00
York county.
Alfred, Cong. ch. and so. 35 50
Biddeford, James G. Garland, 10 00
Buxton, So. Cong. ch., 2.46; No. Cong. ch., 2.54; 5 00
Saco, 1st Cong. ch. and so. 36 24—86 74
509 69

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.
Marlboro, Cong. ch. and so. 19 61
Grafton county.
Bath, Cong. ch. and so. 6 25
Hanover, Cong. ch., at Dartmouth College, 146 22—152 47
Hillsboro co. Conf. of Ch's. George Swain, Tr.
Milford, 1st Cong. ch., with other dona., to const. Rev. CHARLES H. TAINTOR, H. M., 44 56
New Ipswich, Cong. ch. and so., 13; Leavitt Lincoln, 20; 33 00—77 56
Merrimac county Aux. Society.
Canterbury, Cong. ch. and so., 19; Rev. James Doldt, 5; 24 00
Warner, Mrs. Abiah G. H. Eaton, 1 00
West Concord, A friend, 5 00—30 00
Rockingham county.
Candia, Cong. ch. and so. 25 00
Exeter, Nathaniel Gordon, 100 00
Hampton, Cong. ch. and so. 20 15
Stratham, A friend, 5 00—150 15
Strafford county.
Sanbornton, Cong. ch. and so. 26 00
Wolfboro, 1st Cong. ch. and so. 22 63—48 63
478 42
Legacies. — Rochester, Miss Caroline Knight, by John H Wardwell and Allan S. Pratt, Ex'rs, 500 00
978 42

VERMONT.

Orange county.
West Randolph, Cong. ch. and so., with other dona., to const. Rev. D. W. HARDY, H. M., 20 00
Orleans county.
Derby, Cong. ch. and so., m. c., 3 20
West Charleston, Cong. ch. and so., in part, 24 00—27 20
Windham county, Aux. Soc. H. H. Thompson, Tr.
Brattleboro, A friend, 1 67
Windsor county.
Gaysville, Cong. ch. and so 7 00
Rochester, Cong. ch. and so., add'l, 5 00—12 00
60 87
Legacies. — Royalton, Mrs. Welthia D. Skinner, by George W. Dewey, 200 00
260 87

MASSACHUSETTS.

Bristol county.
Mansfield, A friend, 5 00
Norton, Trin. Cong. ch. and so. 30 00—35 00
Brookfield Asso'n. William Hyde, Tr.
Globe Village, Ev. Free church, 40 00
Ware, 1st ch. and so. 56 40—96 40
Essex county, North.
Amesbury and Salisbury, Union Ev. ch. 5 93
Georgetown, Memorial ch. 35 50—41 43
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Danvers, A thank-offering from a member of 1st ch., 30 00
Lynnfield Centre, Cong. ch. and so. 6 18
Peabody, Rockville, ch and so. 6 00
Rockport, Cong. ch. and so., add'l, 1 00—43 18
Franklin co. Aux. Society. Albert M. Gleason, Tr.
Bernardston, Cong. ch. and so. 10 31
Greenfield, 2d Cong. ch. and so. 35 00—45 31

Hampden co. Aux. Society. Charles Marsh, Tr.
Chicopee, Andrew White, 4 00
Holyoke, 2d Cong. ch. and so. 50 51
Ludlow, Cong. ch. and so. 11 00
Monson, Cong. ch., 48.18; I. B. Packard, 5; 53 18
Springfield, South ch. 80 02
Westfield, 2d Cong. ch. and so. 33 85
West Springfield, 2d Cong. ch. and so. 8 43
Wilbraham, Cong. ch. and so. 41 00—281 99
Hampshire co. Aux. Society.
Belchertown, Cong. ch. and so. 93 00
Easthampton, 1st Cong. ch. and so. 53 60
Enfield, Cong. ch. and so., 80; Edward Smith, 80; 160 00
Hatfield, Cong. ch. and so., 38 50
Haydenville, Cong. ch. and so. 10 34
So. Hadley Falls, Cong. ch. and so. 30 00—385 44
Middlesex county.
Concord, Mrs. McClure, 1 00
Everett, Cong. ch. and so. 6 32
Holliston, "F. S. T." 1 00
Malden, 1st Cong. and so., 42 48
Newton, Eliot ch. 400 00
North Woburn, Cong. ch. and so. 9 88
Somerville, "M.," 50 00
South Framingham, South ch. and so. 209 68
Sudbury, A friend, by Rev. G. A. Oviatt, 2 00—722 36
Middlesex Union.
Groton, Cong. ch. and so. 94 00
Littleton, A friend, 30 00—124 00
Norfolk county.
Braintree, 1st Parish ch., m. c., 14 54
Brookline, Harvard ch. 189 10
Dedham, 1st Cong. ch. and so. 305 17
East Medway, Cong. ch. and so. 10 50
Franklin, 1st Cong. ch. and so. 48 50
Hyde Park, Mrs. L. S. Sanderson, 6 00
Medfield, 2d Cong. ch. and so. 81 50
Norwood, Cong. ch. and so. 27 55
South Braintree, Cong. ch. and so. 8 00
Wellesley, Cong. ch. and so. 131 34—822 20
Old Colony Auxiliary.
Lakeville, Precinct ch. and so. 75 00
Plymouth county.
Middleboro, 1st Cong. ch. and so. 28 53
No. Middleboro, Cong. ch. and so. 46 00
Plymouth, 2d Cong. ch. and so. 5 00
Rockland, Cong. ch. and so. 100 00—179 53
Suffolk county.
Boston, 2d ch. (Dorchester), 400; do., m. c., 35.73; Immanuel ch., 100; Park St. ch., 50; 1st Parish ch. (Charlestown), 50; Highland ch., 9.16; Eliot ch., m. c., 5.30; Boylston ch., 2.50; Pulpit Supply, 40; 692 69
Chelsea, 1st Cong. ch. and so., 40; Central Cong. ch. and so., 17.40; 57 40—750 09
Worcester county, North.
Ashburnham, 1st Cong. ch. and so., with other dona., to const. M. M. Stowe, H. M., 61 27
Athol, Ev. ch. and so. 60 00
Westminster, 1st Cong. ch. and so. 20 00—141 27
Worcester co. Central Ass'n. E. H. Sanford, Tr.
Boylston, Cong. ch. and so. 18 00
West Boylston, Cong. ch. and so. 22 00
Worcester, Union ch. and so., 183.10; Mission chapel ch., 3.75; Central ch., Mrs. Rogers, 2; Henry M. Wheeler, 25; 213 85—253 85
Worcester co. South Conf. of Ch's. William R. Hill, Tr.
Saundersville, Cong. ch. and so. 8 00
Sutton, 1st Cong. ch. and so. 34 45—42 45
4,039 50
Legacies.—Braintree, Miss Mary Tenney, by Leonard Tenney, Ex'r, 700 00
Holbrook, Mrs. C. S. Holbrook, 500 00—1,200 00
5,239 50

RHODE ISLAND.

Barrington, Cong. ch., add'l, per Rev. Wm. House, 5 00
Providence, State Farm, Rev. Marcus Ames, with other dona., to const. Ellen E. Ames, H. M. 30 00—35 00

CONNECTICUT.

Fairfield county.
Bridgeport, Park St. Cong. ch. 16 70
Fairfield, 1st Cong. ch., to const. John B. Morehouse, Abigail Nichols, and Elizabeth Lockwood, H. M. 314 85
Greenwich, Edward Mead, 60
New Canaan, Cong. ch. and so. 111 35
Ridgefield, 1st Cong. ch. and so. 34 88—478 38
Hartford county. E. W. Parsons, Tr.
Simsbury, Cong. ch. and so. 43 50
Litchfield co. G. C. Woodruff, Tr.
New Hartford, North Cong. ch. and so. 134 50
Norfolk, Cong. ch. and so. 300 00
North Cornwall, Cong. ch. and so. 57 00
Northfield, Cong. ch. and so. 46 85
Thomaston, Cong. ch. and so. 24 88—563 23
Middlesex co. E. C. Hungerford, Tr.
Essex, B. Comstock, 6 70
Moodus, Cong. ch. and so. 19 73
Saybrook, 2d Cong. ch. and so. 11 00—37 43
New Haven co. F. T. Jarman, Agent.
Birmingham, Cong. ch. and so. 75 00
Branford, Cong. ch. and so. 23 00
Guilford, 1st Cong. ch. and so. 32 00
Milford, Plymouth ch. 35 00
New Haven, 3d Cong. ch. and so. 32 00—197 00
New London co. L. A. Hyde and L. C. Learned, Tr's.
Groton, Cong. ch. and so., to const. Rev. A. J. McLeod, H. M. 78 95
New London, 1st Cong. ch., m. c., 66.91; 2d Cong. ch., m. c, 39.43; 106 34
Stonington, 1st Cong. ch. and so. 15 00— 200 29
Tolland county. E. C. Chapman, Tr.
Mansfield, 2d Cong. ch. and so., 17.48; do., m. c., 11.74; 29 22
West Stafford, Cong. ch. and so. 3 64—32 86
Windham county.
Eastford, Cong. ch. and so. 11 74
Plainfield, Cong. ch. and so. 27 86—39 60
——, A friend, 10 00
1,602 29
Legacies.—Hartford, Joseph E. Cone, by Robert B. Day, Ex'r, 1,000 00
2,602 29

NEW YORK.

Buffalo, Sidney E. Adams, 100; T. D. Demond, 10; 110 00
Candor, Cong. ch. and so. 16 83
Copenhagen, Cong. ch. and so. 8 67
Danby, C. L. Vorhis, 4 00
Elmira, Park ch. 1 00
Franklin, Cong. ch. and so. 21 33
Lisbon, 1st Cong. ch. 10 00
New York, "H. C. H.," for work in Mosul, 20; A friend, 1.30; 21 30
Norwood, Cong. ch. and so. (add'l), 2 00
Penn Yan, Chas. C. Sheppard, 500 00
Port Richmond, T. S. Goodwin, 10 00
Saugerties, Cong. ch. and so., 15 12
Smyrna, Cong. ch. and so., 100 00
Suspension Bridge, Rev. H. Cooper, 10 00
Syracuse, Plymouth ch., W. Aux., ("Cash"), 50; Rev. C. C. Creegan, 10; 60 00
Utica, Welsh Cong. ch. 10 00—900 25
Legacies.—Albion, Cyrus Farwell, by E. T. Coann, Ex'r, 100 00
1,000 25

PENNSYLVANIA.

Allegheny City, Plymouth ch. 16 30
Ebensburg, 1st Cong. ch. 11 84
Jeffersonville, A friend of the Board, 25 00
Nanticoke, Welsh Cong. ch. 30 00
Philadelphia, Chas. W. Sparhawk, 10 00
Potterville, Cong. ch. 25 00
Sharon, Welsh Cong. ch. 8 88—127 02

MARYLAND.

Frederick City, ——, 10 00

VIRGINIA.

Buckner's Station, Geo. Clendon, 20 00
Herndon, Cong. ch. 7 00—27 00

DISTRICT OF COLUMBIA.

Washington, Mrs. M. E. Catlin,		10 00

ALABAMA.

Mobile, O. D. Crawford,		1 00

TEXAS.

San Antonio, ——,		10 00

TENNESSEE.

Springfield, Margaret L. Minott,		1 00

OHIO.

Andover, Cong. ch.	3 84	
Castalia, Cong. ch.	4 50	
Cleveland, Mrs. H. B. Spelman,	50 00	
Cuyahoga Falls, Cong. ch.	13 61	
East Williamsfield, O. T. Chase, for Japan,	1 00	
North Ridgeville, Cong. ch.	8 55	
Oberlin, Prof. E. P. Barrows,	5 00	
Rochester, Cong. ch.	6 25	
West Andover, Cong. ch.	6 95	99 70

ILLINOIS.

Bunker Hill, Cong. ch.	32 17	
Byron, Mrs. T. H. Reade,	10 00	
Chicago, N. E. Cong. ch., 300; Western Ave. Chapel, 7.50; Un. Park Cong. ch., 8.68;	316 18	
Illini, Cong. ch.	10 00	
Jacksonville, Cong. ch.	25 00	
Loda, Cong. ch.	8 59	
Lombard, 1st Cong. ch.	8 25	
Ottawa, Cong. ch.	94 75	
Paxton, A friend,	20 00	
Roscoe, Cong. ch., 9.31; Mrs. A. A. Tuttle, 2.50;	11 81	536 75

MISSOURI.

Barton City, Cong. ch.	9 56	
Brookfield, O. Rundson, a thank-offering,	50 00	59 56

MICHIGAN.

Almira, Cong. ch.	2 00	
Calumet, Cong. ch.	237 50	
Clio, Cong. ch.	5 25	
Columbus, Cong. ch.	14 03	
Covert, Ladies' Miss'y Society,	10 00	
Grand Rapids, South Cong. ch.	10 55	
Reed City, Cong. ch.	5 00	284 33

WISCONSIN.

Arena, Cong. ch.	5 00	
Columbus, Olivet ch.	27 00	
Cooksville, Cong. ch.	5 20	
Delavan, Cong. ch.	80 00	
Hartford, Cong. ch.	12 63	
Koshkonong, Cong. ch.	6 50	
La Crosse, Cong. ch.	65 59	
Lancaster, A friend,	5 00	
Madison, 1st Cong. ch., to const. H. Johnson, H. M.,	100 00	
Prescott, Cong. ch.	13 15	
Racine, Pres. ch., m. c., 43.63; extra for P. S., 12;	55 63	
Ripon, Cong. ch.,	5 00	
Union Grove, Cong. ch.	22 00	
Waukesha, Cong. ch.	33 00	
West Salem, Cong. ch.	17 00	452 70

IOWA.

Defiance, Frank M Scott,	10 00	
Denmark, "K. D." (special),	13 90	
Dubuque. German Cong. ch.	5 00	
Montour, Cong. ch.	23 00	
Seneca, Rev. O. Littlefield and wife,	15 00	
Sioux City, 1st Cong. ch.	14 77	
Waucoma, Cong. ch.	6 25	87 92

MINNESOTA.

Glyndon, Cong. ch.	10 32	
Medford, Rev. D Staver, for Miss Day's work in Africa,	5 00	
Minneapolis, Plymouth ch., 22.29; 1st Cong. ch., 10.87; 2d Cong. ch., 4;	37 16	
Plainview, Cong. ch.	7 20	
Spring Valley, A. H. Billings,	1 00	
Winona, 1st Cong. ch.	50 00	110 68

KANSAS.

Council Grove, 1st Cong. ch.	5 00	
Ottawa, Cong. ch., 15; Mrs. L. B. Perry, 20;	35 00	
Stockton, Cong. ch.,	2 10	
Wabaunsee, Cong. ch.	7 20	49 30

NEBRASKA.

Blair, Cong. ch.	7 20	
Clarksville, Cong. ch.	5 00	
Exeter, Cong. ch.	14 00	
Louisville, Cong. ch.	1 50	
Plymouth, Cong. ch.	8 00	
South Bend, Cong. ch.	1 50	
Steele City, Cong. ch.	8 00	
Syracuse, Cong. ch.	3 40	
Waverly, Cong. ch.	7 40	56 00

CALIFORNIA.

Oakland, Mrs. Mary A. Knox,		100 00

COLORADO.

Colorado Springs, Cong. ch.		20 00

CANADA.

Province of Quebec. Granby, Cong. Ch.		12 03

FOREIGN LANDS AND MISSIONARY STATIONS.

India, Maratha Mission, H. B. Boswell, 63; E. T. Cavely, 42; Rev. E. S. Hume, for Publication Dep't, 8.40; Mrs. Devonshire, 42c.; A friend, 5.46; A. H. Wray, 2.52;	121 80

MISSION WORK FOR WOMEN.

From Woman's Board of Missions of the Interior.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer.*	1,800 00

MISSION SCHOOL ENTERPRISE.

Maine. — Bath, Winter St. Cong. s. s., 25; Cong. s. s., 5; Woolwich, Cong. s. s., 3.05;	33 05
New Hampshire. — Newmarket, Cong. s. s.,	5 00
Vermont. — Derby, Cong. s. s., 2.22; Granby and Victory, Cong. s. s., 3.33;	5 55
Massachusetts. — Dedham, 1st Cong. s. s., 25.22; Curtisville, Cong. s. s., 3.26; Shelburne, Cong. s. s., 1; South Abington, Cong. s. s., 4;	33 48
Connecticut. — Long Ridge, Cong. s. s., 2; Mansfield, Mission School, Little Workers, 13.36; Milford, Plymouth, Cong. s. s., 7.28;	22 64
New York. — New York, Olivet s. s. Miss. Asso'n for Olivet Day School, Harpoot, 40; Sherburne, Cong. s. s., 36.80;	76 80
Ohio. — Castalia, Cong. s. s., 50c.; Cleveland, 1st Cong. s. s., 29; Mustcash, Cong. s. s., 1 20;	30 70
Illinois. — Bunker Hill, Cong. s. s., 6.01; Chicago, 1st Cong. s. s., 50;	56 01
Michigan. — Benton Harbor, Cong. s. s., 1.54; Detroit, 2d Cong. ch. "Young Men's Missionary Union," for Training School at Ahmednagar, 150; Jackson, 1st Cong. s. s., '43.55;	195 09
Wisconsin. — Columbus, Olivet s. s, 5; Mt. Sterling, Zulu's last fleece, 1.25; Hansa's fleece for '82 for Eastern Turkey, 1.75;	8 00
Kansas. — Diamond Springs, Cong. s. s.	3 00
Nebraska. — Weeping Water, 1st Cong. s. s.	7 50
India. — Maratha Mission, for Sirur Schools, J. McL. Campbell, 23.10; Mrs. Col. La Touche, 14.70; Col. Phillips, 6.30; Dr. Street, 2.10; Lieut. Minchen, 6.30; Miss Bernard, of Poona, 16.80; Friends at Akola, 21;	90 30
	567 12

Donations received in September,	12,169 93
Legacies " " "	3,000 00
	$15,169 93

FOR YOUNG PEOPLE.

STORIES FROM CHINA.

A GREAT DEAL has been said about the honor paid to parents among the Chinese. Reverence for one's ancestors is regarded as the chief virtue, and every effort is made to teach the children this duty. In every home there is set upon the wall a tablet on which are written the names of the ancestors of the family for four or five generations back, and before this tablet prayers are said and offerings are made by the children, as well as by other members of the household. Thus early taught to honor those who have gone before them, the young grow up with the thought that their first duty is to their parents.

Even the government seeks in every way to encourage the practice of this

GROUP OF CHINESE CHILDREN.

virtue. Any special instances of filial piety are reported to the Emperor, and often petitions are forwarded to him asking him to make public mention of such cases as are known to the petitioners, for the encouragement of others in the practice of this virtue.

A missionary in China wrote only last year that the official newspaper of the Empire, the *Peking Gazette*, told the following story as if it were true. Perhaps the officials reasoned that to commend so excellent a virtue as filial piety,

it was right to tell a falsehood. The story was that a certain young woman in Se Ts'wan, loved her father so much that when he was sick she made *a broth from her own liver*, and gave it him for his cure. And this official paper, after saying that the operation was not painful, gravely added that the filial devotion of the young woman was rewarded by the rapid healing of the wound, and that the Emperor had deigned to make public mention of this illustrious exhibition of filial piety. Reports of similar cases of devotion to parents often appear in this government newspaper.

An English missionary, Rev. A. E. Moule, has prepared a little volume of *Chinese Stories*, which he says he has taken from a book that is very popular in China. The Chinese book contains one hundred and two stories, with a picture designed to illustrate each tale. Every one of these stories is written to commend the practice of either filial or fraternal duties. But it will be seen from those we here give, that they quite overdo the matter, just as it is overdone in the story given above. People are not to be made good by telling them impossible stories of somebody's goodness.

PLAYING BEFORE HIS PARENTS.

Here are five or six of these stories from Mr. Moule's book, with an exact copy of some of the illustrations which accompany them in the Chinese book, from which Mr. Moule took them.

PLAYING HE WAS A CHILD.

In the Chow Dynasty (about three thousand years ago) there was a man named Laou Lai-tsze. When he was seventy years of age he used to put on bright and many colored clothes; and then he would play about like a child. Sometimes he would carry water into the hall, and pretend to stumble, and fall flat on the ground. Then he would cry and run up to his parents' side to please the old people, and all to make them forget, for a time at least, their own great age.

WEEPING OVER HIS MOTHER'S WEAKNESS.

There was once a man named Han. When he was a boy he misbehaved himself very often, and his mother used to beat him with a bamboo rod. One day he cried after the beating, and his mother was greatly surprised, and said:—

"I have beaten you many a time, and you have never cried before; why do you cry to-day?"

"Oh, mother," he replied, "you used to *hurt* me when you flogged me; but now I weep because you are not strong enough to hurt me."

"It makes one weep," says the Chinese moralist, "even to read the story."

DUTIFUL LEE.

A man named Lee was very dutiful to his mother. She was naturally a very nervous woman, and always dreadfully frightened in a thunder-storm.

When she died, Lee buried his mother in a wood; and whenever the wind arose and a tempest threatened, he ran to the tomb, knelt down, and, with tears, cried out, —

"Lee is near you; don't be afraid, mother."

DUTIFUL LEE AT HIS MOTHER'S TOMB.

WOO-MANG.

There was a boy once named Woo-mang, or "Brave and Talkative." When only eight years old he was very dutiful to his parents.

They were very poor, and could not afford even mosquito-curtains for their bed in the summer, so their little boy used to get into his parents' bed early in the evening, and let the mosquitoes do their worst at biting him for an hour or two; and then, when they were surfeited with his blood, and fatigued with their venomous exertions, he got out, and called to his parents to sleep in peace.

MOTHER BEFORE FRIEND.

About eighteen hundred years ago there was a man named Mao, who entertained a friend, one Koh, and kept him to spend the night. Early on the following morning Mao killed a fowl for breakfast, and Mr. Koh flattered himself that it was for *him*. But no! it was for Mao's old mother; and Mao and Koh sat down to nothing but greens and rice. When Koh saw this, he rose up from the table, bowed low to Mao, and said, —

"Well done, illustrious man!"

There is plenty of cordiality amongst *friends* in this world, but too much neglect of *parents*. This example of old Mao's teaches us the right order of duties.

"YOUNG LAUDABLE."

There was once a little boy named Loh Tsih, or "Laudable Highland."

When he was six years old, in the city of Kew-Kiang he met a gentleman named Ze, who gave him two oranges, Young "Laudable" popped them into his bosom and then, remembering himself, he turned round and bowed

his thanks. But as he bowed the oranges rolled out on to the ground. Ze exclaimed: —

"Here 's a pretty young visitor, to hide his oranges and carry them off without eating them! What does this mean?"

"Laudable" knelt down before the great gentleman and said: —

"My mother is particularly fond of oranges, and I wish to keep them for her."

Ze was greatly astonished, and let him go.

Now are not these odd stories? The others are much like them, and all have the same moral. It certainly is a good moral, and perhaps the Chinese boys and girls are made more thoughtful about their parents because of these multiplied stories of good children. But children can be good and honor their parents most truly without doing the strange and often wicked things which the Chinese commend.

A CHINESE SCHOOL-ROOM.

With almost no exceptions these stories are about dutiful *boys*. This shows how little is thought of girls in China. The birth of a boy in that land is an occasion of great rejoicing; but when a girl is born, the best thing that friends say is, "Well! girls are of *some* use!"

I am sure that if in America one were to tell a hundred stories of children who had been specially dutiful to their parents, a great many of them would be about girls. It is not that the Chinese think that boys need more instruction on this point than do girls, but simply because in their view boys are the only children of importance. Though in the cities and villages there are plenty of schools for boys, there is not in all China a school for girls, except those established by the Christian missionaries. To be sure girls are sometimes taught to read, but they never go to school with their brothers. While the missionaries need not say much to the Chinese about the duty of honoring parents, they do need to say much to parents about caring for their children, and especially for their girls. There are pitiful stories told of the way in which Chinese parents, who claim so much honor from their children, often abuse, and sell, and even slay their daughters.

For use in Library only

For use in Library only

I-7 v.78
Missionary Herald
Princeton Theological Seminary-Speer Library
1 1012 00317 8060